śrī śrī guru-gaurāṅgau jayataḥ

Śrī Camatkāra-candrikā

A MOONBEAM OF COMPLETE ASTONISHMENT

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Śrīla Viśvanātha Cakravartī Ṭhākura's

Śrī Camatkāra-candrikā

A MOONBEAM OF COMPLETE ASTONISHMENT

translated from the Hindi edition of
Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja

GAUDIYA VEDANTA PUBLICATIONS
GVP

Dedicated to my Holy Master

śrī gauḍīya-vedānta-ācārya-kesarī nitya-līlā-praviṣṭa
oṁ viṣṇupāda aṣṭottara-śata śrī śrīmad

Bhakti Prajñāna Keśava Gosvāmī Mahārāja

the best amongst the tenth generation
of descendants in the bhāgavata-paramparā
from Śrī Kṛṣṇa Caitanya Mahāprabhu,
and the founder of the Śrī Gauḍīya Vedānta Samiti
and its branches throughout the world.

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Introduction

(to the Hindi edition)

I feel supremely happy today that the faithful reader is being presented with this Hindi edition of *Śrī Camatkāra-candrikā*, composed by Śrīla Viśvanātha Cakravartī Ṭhākura. He is the highly exalted preceptor (*mahā-mahopādhyāya*) and crown-jewel of the Śrī Gauḍīya Vaiṣṇava *ācāryas*. Among all artists who depict Śrī Rādhā-Govinda's pastimes, he is the most expert. This incomparable narrative poem have been painted with the soft brush of his supremely sweet and natural *prema-bhakti* and the colour of the all enchanting nectar of *rasa*. This literary composition consists of four astonishing and delightfully charming stories of the mischievous meetings of the Divine Couple, Śrī Rādhā-Kṛṣṇa. It is presented for *rasika* and *bhāvuka* readers, as well as *sādhakas* who desire to taste *vraja-rasa*.

Śrīla Viśvanātha Cakravartī Ṭhākura has cleverly crafted this poem with simple yet profound language, in such a way that the charming transcendental sentiments of these four pastimes will astound and infatuate the hearts of all devotees who are expert in tasting transcendental sentiments. These pastimes are filled with the transcendental mellow of laughter (*hāsya-rasa*), which will submerge all readers in an ocean of blissful delight. The scriptures on rhetoric say, "*rase sāraḥ camatkāraḥ* – the essence of *rasa* is astonishment." This book is the very essence of *rasa*, and thus it derives its name, *Camatkāra-candrikā* – the moonbeam of complete astonishment.

"*Ramyavastu samāloke lolatā syāt kautūhalam* – 'eagerness' (*kautūhala*) means that a sense of desire, or longing, is born when one simply sees a charming, heart-stealing object." The essence of this saying will automatically be realised in the heart of the readers.

The variegated playful pastimes in this book are all the more astonishing because those who constantly oppose Śrī Rādhā having any association with Śrī Kṛṣṇa, actually assist in Their meeting each other.

The first mischiveous playful pastime is the meeting in the box. In the second pastime, Śrī Kṛṣṇa disguises Himself as Abhimanyu to meet with Śrī Rādhā. In the third pastime, He disguises Himself as a female doctor and goes to treat Śrī Rādhā. Finally, in the fourth pastime, Śrī Kṛṣṇa disguises Himself as a beautiful female singer in order to meet with Śrī Rādhā.

These pastimes are also depicted in the poetry and songs of self-realised personalities. It is said that these four pastimes have been written for the four parts (*yāmas*) of the night, to facilitate a person's staying awake during the night of Ekādaśī. Moreover, Vaiṣṇavas of former times would taste and deliberate upon the pastimes described in this book. They would share a variety of transcendental moods and experience astonishment. In this way they would become supremely blissful.

The Life History of Śrīla Viśvanātha Cakravartī Ṭhākura

Śrīla Viśvanātha Cakravartī Ṭhākura appeared in a family of *brāhmaṇas* from the Rāḍhīya community of the Nadiyā district, West Bengal. He was celebrated by the name Hari-vallabha, and had two older brothers, Rāmabhadra and Raghunātha. During his childhood he completed his study of grammar in the village of Devagrāma, and then studied devotional scriptures at the home of his spiritual master in Śaidābāda village in the Murṣidābād district. During his time in Śaidābāda he wrote *Bhakti-rasāmṛta-sindu-bindu*, *Ujjvala-nīlamaṇi-kiraṇa* and *Bhāgavatāmṛta-kaṇā*. Soon after this he renounced household life and went to Vṛndāvana, and there he wrote many other books and commentaries.

After the disappearance of Śrī Caitanya Mahāprabhu and His followers, the Six Gosvāmīs of Vraja, the current of unalloyed devotion (*śuddha-bhakti*) continued to flow through the influence of three great personalities: Śrīnivāsa Ācārya, Śrī Narottama Ṭhākura and Śrī Śyāmānanda Prabhu. Śrīla Viśvanātha Cakravartī Ṭhākura is fourth in the line of disciplic succession from Śrīla Narottama Ṭhākura. Śrīla Narottama Ṭhākura had a disciple named Śrīla Gaṅgā-nārāyaṇa

Cakravartī Mahāśaya who lived in Bālūcara Gambhilā in the Murṣidābād district. Gaṅgā-nārāyaṇa had a daughter named Viṣṇupriyā, but he had no sons. Therefore he adopted a devotee called Kṛṣṇa-caraṇa as his son. This Kṛṣṇa-caraṇa was the youngest son of another disciple of Śrīla Narottama Ṭhākura named Rāmakṛṣṇa Bhaṭṭācārya, who came from the *brāhmaṇa* community of Vārendra. Śrī Kṛṣṇa-caraṇa's disciple was Rādhā-ramaṇa Cakravartī, who was the spiritual master of Śrīla Viśvanātha Cakravartī Ṭhākura.

Śrīla Viśvanātha Cakravartī Ṭhākura has written the following verse in *Sārārtha-darśinī*, his commentary on *Śrīmad-Bhāgavatam*, at the beginning of the five chapters describing Śrī Kṛṣṇa's *rāsa* dance (*rāsa-pañcādhyāya*):

śrī-rāma-kṛṣṇa-gaṅgā-caraṇān natvā gurūn uru-premnaḥ
śrīla-narottama-nātha-śrī-gaurāṅga-prabhuṁ naumi

In this verse the name "Śrī Rāma" refers to Śrīla Viśvanātha Cakravartī Ṭhākura's spiritual master, Śrī Rādhā-ramaṇa; "Kṛṣṇa" refers to his grand spiritual master (*parama-gurudeva*), Śrī Kṛṣṇa-caraṇa; "Gaṅgā-caraṇa" refers to his great grand spiritual master (*parātpara-gurudeva*), Śrī Gaṅgā-caraṇa; "Narottama" refers to his great-great grand spiritual master (*parama-parātpara-gurudeva*), Śrīla Narottama Ṭhākura; and the word "*nātha*" refers to Śrīla Narottama Ṭhākura's spiritual master, Śrī Lokanātha Gosvāmī. In this way he is offering obeisances to his disciplic succession (*guru-paramparā*) up to Śrīman Mahāprabhu.

Once, a estranged disciple of Hemlatā Ṭhākurāṇī named Rūpa Kavirāja concocted his own doctrine, which opposed Gauḍīya Vaiṣṇava conclusions. He taught that only those in the renounced order could act as *ācārya*; householders could never do so. Rūpa Kavirāja disregarded the devotional path of regulation (*vidhi-mārga*), and propagated a doctrine of spontaneous attraction (*rāga-mārga*) in a way that was undisciplined and disorderly. His new doctrine stated that one could abandon the practices of hearing (*śravaṇa*) and chanting (*kīrtana*), and practise *rāganuga-bhakti* by remembrance (*smaraṇa*) alone. Hemlatā Ṭhākurāṇī, the daughter

of Śrīnivāsa Ācārya, was extremely learned and a great Vaiṣṇavī, and she ensured that Rūpa Kavirāja was expelled from the Gauḍīya Vaiṣṇava community. Since then the Gauḍīya Vaiṣṇavas have known him as an *atibāḍī* [a person from one of the eleven unauthorized, *sahajiyā* communities that concoct their own method of devotional service].

Fortunately, Śrīla Viśvanātha Cakravartī Ṭhākura was present at that time, and he refuted Rūpa Kavirāja's false conclusions in his *Sārārtha-darśinī* commentary on *Śrīmad-Bhāgavatam's* Third Canto. The householder disciples in the disciplic succession of Śrī Nityānanda Prabhu's son, Vīrabhadra, and those who are the descendants of the rejected sons of Śrī Advaita Ācārya award and accept the title of "Gosvāmī". Such action is completely improper according to the line of *ācāryas*. Rūpa Kavirāja's conclusion was false. Śrīla Viśvanātha Cakravartī Ṭhākura proved that a qualified householder descendant of an *ācārya* may act as an *ācārya*. He also proved that it is unlawful and contrary to the statements of the scriptures for unfit descendants of *ācārya* families to adopt the title "Gosvāmī" out of greed for disciples and wealth. Although he acted as *ācārya*, he personally never used the title "Gosvāmī" with his name. He did this just to instruct the foolish and unfit descendants of *ācārya* families of modern times.

In his old age, Śrīla Viśvanātha Cakravartī Ṭhākura spent most of his time in a semi-conscious or internal state, deeply absorbed in *bhajana*. During that time, a debate broke out in Jaipur between the Gauḍīya Vaiṣṇavas and Vaiṣṇavas who supported the doctrine of *svakīyāvāda*, or wedded love in the Lord's pastimes.

The Vaiṣṇavas of the antagonistic camp had led King Jaya Singh II of Jaipur to believe that the worship of Śrīmatī Rādhikā along with Śrī Govindadeva is not supported by the scriptures. Their contention was that Śrīmatī Rādhikā's name is not mentioned anywhere in *Śrīmad-Bhāgavatam* or the *Viṣṇu Purāṇa*, and that She was never married to Śrī Kṛṣṇa according to Vedic ritual. Another objection was that Gauḍīya Vaiṣṇavas did not belong to a recognised line of disciplic succession (*sampradāya*).

Introduction

Since time immemorial there have been four Vaiṣṇava *samprādayas*: the Śrī *sampradāya*, the Brahma *sampradāya*, the Rudra *sampradāya* and the Sanaka (Kumāra) *sampradāya*. In the age of Kali, the principal *ācāryas* of these four *sampradāyas* are respectively Śrī Rāmānuja, Śrī Madhva, Śrī Viṣṇusvāmī and Śrī Nimbāditya. The Gauḍīya Vaiṣṇavas were thought to be outside these four *sampradāyas* and were not accepted as having a pure lineage. In particular, the Gauḍīya Vaiṣṇavas were not accepted as a bona fide line of Vaiṣṇava disciplic succession because they did not have their own commentary on the *Brahma-sūtra* [also known as the *Vedānta-sūtra*].

Mahārāja Jaya Singh knew that the prominent Gauḍīya Vaiṣṇava *ācāryas* of Vṛndāvana were followers of Śrīla Rūpa Gosvāmī, so he summoned them to Jaipur to take up the challenge with the Vaiṣṇavas from the line of Śrī Rāmānuja. Śrīla Cakravartī Ṭhākura was quite aged and he was fully absorbed in the transcendental bliss of *bhajana*. He therefore sent his student Śrīla Baladeva Vidyābhūṣaṇa to address the assembly in Jaipur. Śrī Baladeva Vidyābhūṣaṇa was the greatest among the exalted teachers of Vedānta and therefore known as the Gauḍīya Vaiṣṇava *vedāntācārya mahā-mahopādhyāya*. He was also the crown of the assembly of learned scholars (*paṇḍita-kula-mukuṭa*). He was accompanied by Śrīla Cakravartī Ṭhākura's disciple Śrī Kṛṣṇadeva.

The caste *gosvāmīs* had completely forgotten their connection with the Madhva *sampradāya*. Furthermore they were disrespectful of the viewpoint of the Gauḍīya Vaiṣṇavas' Vedānta and created a great disturbance for the true Gauḍīya Vaiṣṇavas. Śrīla Baladeva Vidyābhūṣaṇa used irrefutable logic and powerful scriptural evidence to prove that the Gauḍīya *sampradāya* is a pure Vaiṣṇava *sampradāya* coming in the line of Madhva. This *sampradāya* is called the Śrī Brahma-Madhva-Gauḍīya-Vaiṣṇava *sampradāya*. Śrīla Jīva Gosvāmī, Śrīla Kavi Karṇapūra and other previous *ācāryas* accepted this fact. The Gauḍīya Vaiṣṇavas accept *Śrīmad-Bhāgavatam* as the genuine commentary on the *Vedānta-sūtra*. For this reason no separate commentary for *Vedānta-sūtra* had been written in the Gauḍīya Vaiṣṇava *sampradāya*.

The name of Śrīmatī Rādhikā, the personification of the pleasure-giving potency (*hlādinī-śakti*) and the eternal beloved of Śrī Kṛṣṇa, is mentioned in various Purāṇas. Throughout *Śrīmad-Bhāgavatam*, specifically in the Tenth Canto in connection with the description of the Lord's Vṛndāvana pastimes, Śrīmatī Rādhikā is referred to in a way that is highly concealed and indirect. Only *rasika* and *bhāvuka* devotees, who are conversant with the conclusions of the scriptures, can understand this confidential mystery.

In the learned assembly in Jaipur, Śrīla Baladeva Vidyābhūṣaṇa refuted all the arguments and doubts of the opposing party, who were silenced by his presentation. He solidly established the position of the Gauḍīya Vaiṣṇavas as following in the line of disciplic succession descending from Madhva. Nonetheless, the contesting party did not accept the Gauḍīya Vaiṣṇava *sampradāya* as being a pure line of Vaiṣṇava disciplic succession because the latter did not have a commentary on *Vedānta-sūtra*. Śrīla Baladeva Vidyābhūṣaṇa then and there composed the famous Gauḍīya commentary on the *Vedānta-sūtra* named *Śrī Govinda-bhāṣya*. Once again the worship of Śrī Rādhā-Govinda began in the temple of Śrī Govindadeva, and the validity of the Śrī Brahma-Madhva-Gauḍīya *sampradāya* was accepted.

It was only on the authority of Śrīla Viśvanātha Cakravartī Ṭhākura that Śrī Baladeva Vidyābhūṣaṇa was able to write the *Śrī Govinda-bhāṣya* and prove the connection of the Gauḍīya Vaiṣṇavas with the Madhva *sampradāya*. There should be no doubt in this regard. This accomplishment of Śrīla Viśvanātha Cakravartī Ṭhākura, performed on behalf of the *sampradāya*, will be recorded in golden letters in the history of Gauḍīya Vaiṣṇavism.

In his *Mantrārtha-dīpikā*, Śrīla Viśvanātha Cakravartī Ṭhākura describes a special event. Once, while reading *Śrī Caitanya-caritāmṛta*, he came upon a verse (*Madhya-līlā* 21.125) describing the meaning of the *kāma-gāyatrī-mantra*.

kāma-gāyatrī-mantra-rūpa, haya kṛṣṇera svarūpa,
sārdha-cabbiśa akṣara tāra haya
se akṣara 'candra' haya, kṛṣṇe kari' udaya,
trijagat kailā kāmamaya

> The *kāma-gāyatrī* is identical with Śrī Kṛṣṇa. In this king of *mantras* there are twenty-four-and-a-half syllables, and each syllable is a full moon. This aggregate of moons has caused the moon of Śrī Kṛṣṇa to rise and fill the three worlds with *prema*.

This verse proves that the *kāma-gāyatrī* is composed by twenty-four-and-a-half syllables. Despite much deliberation, however, Śrīla Viśvanātha Cakravartī Ṭhākura could not ascertain which syllable in the *kāma-gāyatrī* was considered a half-syllable. He carefully scrutinised grammar books, the Purāṇas, the Tantra, the scriptures dealing with drama (*nāṭya*) and rhetoric (*alaṅkāra*), and other scriptures, but found no mention of any half-syllable. He found that all these scriptures only mention the vowels and consonants that make up the fifty letters of the alphabet; nowhere did he find any evidence for a half-syllable.

In *Śrī Harināmāmṛta-vyākaraṇa*, the grammar system composed by Śrī Jīva Gosvāmī, he found mention of only fifty letters in the section dealing with the names of the various groups of vowels and consonants (*saṅjñāpāda*). He also studied the arrangement of letters (*mātṛkā*) in the *Mātṛkānyāsa* and other books, but still found no mention anywhere of a half-syllable. Furthermore, in the *Rādhikā-sahasra-nāma-stotra* found in the *Bṛhan-nāradīya Purāṇa*, one of the names of Vṛndāvaneśvarī Śrīmatī Rādhikā is given as *Pañcāśad-varṇa-rūpiṇī*, one whose form is composed of fifty syllables.

Seeing this, Śrīla Viśvanātha Cakravartī Ṭhākura's doubt only increased. He began to consider whether Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī might have made a mistake while writing. This was not possible, because Śrīla Kavirāja is omniscient and thus completely devoid of the material defects of mistakes, illusion and so forth. If the

fragmented letter "t" (the final letter of the *kāma-gāyatrī*) is taken as a half-syllable, then Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī would be guilty of the fault of disorder, for he has given the following description in *Śrī Caitanya-caritāmṛta* (*Madhya-līlā* 21.126–8):

sakhi he! kṛṣṇa-mukha—dvija-rāja-rāja
kṛṣṇa-vapu-siṁhāsane, vasi' rājya-śāsane,
kare saṅge candrera samāja

dui gaṇḍa sucikkaṇa, jini' maṇi-sudarpaṇa,
sei dui pūrṇa-candra jāni
lalāṭe aṣṭamī-indu, tāhāte candana-bindu,
sei eka pūrṇa-candra māni

kara-nakha-cāndera hāṭa, vaṁśī-upara kare nāṭa,
tāra gīta muralīra tāna
pada-nakha-candra-gaṇa, tale kare nartana,
nūpurera dhvani yāra gāna

In these lines, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has described Śrī Kṛṣṇa's face as being the first full moon. His two cheeks are the next two full moons and the dot of sandalwood on the upper portion of His forehead is the fourth full moon. The region of His forehead below that dot of sandalwood is the moon of the eighth day (*aṣṭamī*), in other words, a half-moon. According to this description, the fifth syllable is a half-syllable. If the fragmented "t", which is the final letter of the *mantra*, is taken as a half-syllable, then the fifth syllable could not be a half-syllable.

Śrīla Viśvanātha Cakravartī Ṭhākura was in a great dilemma because of not being able to decipher the half-syllable. He concluded that if the syllables of the *mantra* would not reveal themselves, then it would also not be possible for the worshipable deity of the *mantra* to reveal himself. He therefore decided that, since he could not obtain the audience of the worshipable deity of the *mantra*, it would be better to die. Thinking thus, he went to the bank of Rādhā-kuṇḍa at night with the intention of giving up his body.

After the second period (*prahara*) of the night had passed, he began to doze off when suddenly the daughter of Vṛṣabhānu Mahārāja, Śrīmatī Rādhikā, appeared to him. She very affectionately said, "O Viśvanātha, O Hari-vallabha, do not lament! Whatever Śrīla Kṛṣṇadāsa Kavirāja has written is the absolute truth. By My grace, he knows all the inner sentiments of My heart. Do not maintain any doubt about his statements. The *kāma-gāyatrī* is a *mantra* to worship Me and My dearly beloved. We are revealed to the devotees by the syllables of this *mantra*. No one can know us without My kindness. The half-syllable is described in the book *Varṇāgama-bhāsvat*. It was after consulting this book that Śrī Kṛṣṇadāsa Kavirāja determined the actual identity of the *kāma-gāyatrī*. You should examine this book and then broadcast its meaning for the benefit of faithful persons."

After hearing this instruction from Vṛṣabhānu-nandinī Śrīmatī Rādhikā Herself, Śrīla Viśvanātha Cakravartī Ṭhākura arose. Calling out, "O Rādhā, O Rādhā!" he began to cry in great lamentation. When he regained his composure, he set himself to carrying out Her order.

According to Śrīmatī Rādhikā's indication, the letter "ya" that precedes the letter "vi" in the *mantra* is considered a half-syllable. Apart from this, all other syllables are full syllables, or full moons.

By Śrīmatī Rādhikā's mercy, Śrīla Viśvanātha Cakravartī Ṭhākura became acquainted with the meaning of the *mantra*. He obtained the direct audience of his worshipable deity, and in his internal perfected spiritual body (*siddha-deha*), he was able to participate in the Lord's eternal pastimes as His associate. After this, he established the deity of Śrī Gokulānanda on the bank of Rādhā-kuṇḍa. While residing there, he experienced the sweetness of the eternal pastimes of Śrī Vṛndāvana. It was at this time that he wrote his *Sukhavarttinī* commentary on Śrīla Kavi Karṇapūra's *Ānanda-vṛndāvana-campū*. He stated there:

rādhā-parastīra-kuṭīra-vartinaḥ
prāptavya-vṛndāvana-cakravartinaḥ
ānanda-campū-vivṛti-pravartinaḥ
sānto-gatir me sumahā-nivartinaḥ

> I, Cakravartī, completely leaving aside everything else, desire to attain Śrī Vṛndāvana. Residing in a simple hut on the bank of Rādhā-kuṇḍa, which is the topmost place of pastimes for Śrī Rādhā, I am now writing this commentary on *Ānanda-vṛndāvana-campū*.

In his old age, Śrīla Viśvanātha Cakravartī Ṭhākura spent most of his time in a fully internal state or in a semi-conscious state, deeply absorbed in *bhajana*. His principal disciple Śrī Baladeva Vidyābhūṣaṇa, took over the responsibility of teaching the scriptures in his place.

Re-establishing the doctrine of *parakīyāvāda*

Because of a slight decline in the influence of the Six Gosvāmīs in Śrīdhāma Vṛndāvana, a controversy arose regarding the doctrines of wedded love (*svakīyāvāda*) and paramour love (*parakīyāvāda*) in the Lord's pastimes. To dispel the misconceptions regarding *svakīyāvāda*, Śrīla Viśvanātha Cakravartī Ṭhākura wrote two books, *Rāga-vartma-candrikā* and *Gopī-premāmṛta*, which are both filled with all the conclusions of the scriptures. Thereafter, in his *Ānanda-candrikā* commentary on the *laghutvam atra* verse of *Ujjvala-nīlamaṇi* (1.21), he soundly refuted the theory of *svakīyāvāda* with scriptural evidence and irrefutable arguments, and established the conception of *parakīyā*. Further, in his *Sārārtha-darśinī* commentary on *Śrīmad-Bhāgavatam*, he gave strong support to *parakīyā-bhāva*.

At the time of Śrīla Viśvanātha Cakravartī Ṭhākura there were some scholars who opposed his conclusions regarding worship in the mood of *parakīyā*, but he defeated them with his deep scholarship and irrefutable logic. On account of this, these envious scholars resolved to kill him. Śrīla Viśvanātha Cakravartī Ṭhākura used to circumambulate Śrī Vṛndāvana every day in the very early morning, and they made a plan to kill him at that time in some dense, dark grove. When he was approaching the spot where his adversaries desired to kill him, he suddenly disappeared. In his

place, they saw a beautiful young girl of Vraja picking flowers with some of her friends.

The scholars asked the girl, "Dear child, just a moment ago a great devotee was coming this way. Did you see where he went?" The girl replied that she had seen him, but that she did not know where he had gone. Her astonishing beauty, sidelong glancing, gentle smiling and graceful manner captivated and melted the hearts of the scholars, and all the impurities in their minds were vanquished. They asked her who she was, and she said, "I am a maidservant of Śrīmatī Rādhikā. She is presently at Her in-law's house at Yāvaṭa. She sent me here to pick flowers." So saying the girl disappeared, and in her place the scholars saw Śrīla Viśvanātha Cakravartī Ṭhākura once again. They then fell at his feet and prayed for forgiveness, and he forgave them all. There are many such astonishing events in the life of Śrī Cakravartī Ṭhākura.

In this way he refuted the theory of *svakīyāvāda* and established the truth of pure *parakīyā*, an achievement which is very important for the Gauḍīya Vaiṣṇavas.

Śrīla Viśvanātha Cakravartī Ṭhākura not only protected the integrity of the Śrī Gauḍīya Vaiṣṇava *dharma*, but he also re-established its influence in Śrī Vṛndāvana. Anyone who evaluates this accomplishment of his will be struck with wonder by his uncommon genius. The Gauḍīya Vaiṣṇava *ācāryas* have composed the following verse in praise of his extraordinary work:

viśvasya nātha-rupo 'sau
bhakti-vartma-pradarśanāt
bhakta-cakre vartitatvāt
cakravarty ākhyayābhavat

Because he indicates the path of *bhakti*, he is known by the name Viśvanātha, the lord of the universe, and because he always remains in the assembly (*cakra*) of pure devotees, he is known by the name Cakravartī (the person round whom the circle or assembly turns). Therefore, his name is Viśvanātha Cakravartī.

In 1754, on the fifth day of the light phase of the moon of the month of Māgha (January–February), when Śrīla Viśvanātha Cakravartī Ṭhākura was about a hundred years old, he left this material world in Vṛndāvana while deeply absorbed in internal consciousness. Today his *samādhi* can be found next to the temple of Śrī Rādhā-Gokulānanda in Śrīdhāma Vṛndāvana.

Following in the footsteps of Śrīla Rūpa Gosvāmī, Śrīla Viśvanātha Cakravartī Ṭhākura composed abundant transcendental literatures on *bhakti* and thus established in this world Śrīman Mahāprabhu's innermost heart's desire. He also refuted various faulty conclusions opposed to the genuine following of Śrī Rūpa Gosvāmī (*rūpānuga*). He is thus revered in the Gauḍīya Vaiṣṇava society as an illustrious *ācārya* and as an authoritative *mahājana* (self-realised soul). He is renowned as a great transcendental philosopher and poet, and a *rasika* devotee. A Vaiṣṇava poet named Kṛṣṇa dāsa has written the following lines at the conclusion of his translation of Śrīla Cakravartī Ṭhākura's *Mādhurya-kādambinī*:

mādhurya-kādambinī-grantha jagata kaila dhanya
cakravartī-mukhe vaktā āpani śrī-kṛṣṇa-caitanya
keha kahena-cakravartī śrī-rūpera avatāra
kaṭhina ye tattva sarala karite pracāra
ohe guṇa-nidhi śrī-viśvanātha cakravartī
ki jāniva tomāra guṇa muñi mūḍha-mati

Śrīla Viśvanātha Cakravartī Ṭhākura has benedicted the whole world by writing *Mādhurya-kādambinī*. In reality, Śrī Kṛṣṇa Caitanya Mahāprabhu is the speaker of this book through the mouth of Śrīla Cakravartī Ṭhākura. Some say that Śrīla Cakravartī Ṭhākura is an incarnation of Śrīla Rūpa Gosvāmī. He is expert in the art of describing extremely complex truths in a way that is easy to understand. O ocean of mercy, Śrīla Viśvanātha Cakravartī Ṭhākura! I am a very foolish person. Kindly reveal the mystery of your transcendental qualities in my heart. This is my prayer at your lotus feet.

Very few Gauḍīya Vaiṣṇava *ācāryas* wrote as many books as Śrīla Cakravartī Ṭhākura. Even today, the following proverb regarding three of his books is quoted in the general Vaiṣṇava community: "*kiraṇa-bindu-kaṇā, ei tina niya vaisnava-panā* – the Vaiṣṇavas take these three books – *Ujjvala-nīlamaṇi-kiraṇa, Bhakti-rasāmṛta-sindhu-bindu* and *Bhāgavatāmṛta-kaṇā* – as their wealth."

Below is a list of his books, commentaries and prayers, which are a storehouse of incomparable wealth of Gauḍīya Vaiṣṇava devotional literature:

(1) *Vraja-rīti-cintāmaṇi*
(2) *Śrī Camatkāra-candrikā*
(3) *Śrī Prema-samputaḥ* (*Khaṇḍa-kāvyam*)
(4) *Gītāvalī*
(5) *Subodhinī* (commentary on *Alaṅkāra-kaustubha*)
(6) *Ānanda-candrikā* (commentary on *Ujjvala-nīlamaṇi*)
(7) Commmentary on *Śrī Gopāla-tāpanī*
(8) *Stavāmṛta-laharī*, which includes:
  (a) *Śrī Guru-tattvāṣṭakam*
  (b) *Mantra-dātṛ-guroraṣṭakam*
  (c) *Parma-guroraṣṭakam*
  (d) *Parātpara-guroraṣṭakam*
  (e) *Parama-parātpara-guroraṣṭakam*
  (f) *Śrī Lokanāthāṣṭakam*
  (g) *Śrī Śacīnandanāṣṭakam*
  (h) *Śrī Svarūpa-caritāmṛtam*
  (i) *Śrī Svapna-vilāsāmṛtam*
  (j) *Śrī Gopāladevāṣṭakam*
  (k) *Śrī Madana-mohanāṣṭakam*
  (l) *Śrī Govindāṣṭakam*
  (m) *Śrī Gopināthāṣṭakam*
  (n) *Śrī Gokulānandāṣṭakam*
  (o) *Svayaṁ-bhagavattāṣṭakam*
  (p) *Śrī Rādhā-kuṇḍāṣṭakam*
  (q) *Jaganmohanāṣṭakam*
  (r) *Anurāgavallī*

(s) *Śrī Vṛndādevyāṣṭakam*
(t) *Śrī Rādhikā-dhyānāmṛtam*
(u) *Śrī Rūpa-cintāmaṇiḥ*
(v) *Śrī Nandīśvarāṣṭakam*
(x) *Śrī Vṛndāvanāṣṭakam*
(y) *Śrī Govardhanāṣṭakam*
(z) *Śrī Sankalpa-kalpa-drumaḥ*
(aa) *Śrī Nikuñja-keli-virudāvalī* (*Virutkāvya*)
(bb) *Surata-kathāmṛtam* (*Āryaśatakam*)
(cc) *Śrī Śyāma-kuṇḍāṣṭakam*

(9) *Śrī Kṛṣṇa-bhāvanāmṛtam Mahākāvyam*
(10) *Śrī Bhāgavatāmṛta-kaṇā*
(11) *Śrī Ujjvala-nīlamaṇi-kiraṇa*
(12) *Śrī Bhakti-rasāmṛta-sindhu-bindu*
(13) *Raga-vartma-candrikā*
(14) *Aiśvarya-kādambinī* (unavailable)
(15) *Śrī Mādhurya-kādambinī*
(16) commentary on *Śrī Bhakti-rasāmṛta-sindhu*
(17) commentary on *Śrī Ānanda-vṛndāvana-campūḥ*
(18) commentary on *Dāna-keli-kaumudī*
(19) commentary on *Śrī Lalita-mādhava-nāṭaka*
(20) commentary on *Śrī Caitanya-caritāmṛta* (incomplete)
(21) commentary on *Brahma-saṁhitā*
(22) *Sārārtha-varṣiṇī* commentary on *Śrīmad Bhagavad-gītā*
(23) *Sārārtha-darśinī* commentary on *Śrīmad-Bhāgavatam*

My most revered Śrī Gurudeva, *ācārya-keśarī aṣṭottara-śata* Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja, is the guardian of the Śrī Gauḍīya *sampradāya* and the founder *ācārya* of the Śrī Gauḍīya Vedānta Samiti and of the Gauḍīya *maṭhas* established under its auspices. Aside from publishing his own books, he republished the books of Śrīla Bhaktivinoda Ṭhākura and other previous *ācāryas* in the Bengali language. Today, by his heartfelt desire, enthusiastic blessings and causeless mercy, books such as the following have been printed in Hindi, the national language of India:

Jaiva-dharma, Śrī Caitanya-śikṣāmṛta, Śrī Caitanya Mahāprabhukī Śikṣā, Śrī Śikṣāṣṭaka, Bhakti-rasāmṛta-sindu-bindu, Ujjvala-nīlamaṇi-kiraṇa, Bhāgavatāmṛta-kaṇā, Śrī Gīta-govinda, Bhajana-rahasya, Gauḍīya-gīti-guccha, Śrīmad Bhagavad-gītā, Śrī Veṇu-gīta, Bhakti-tattva-viveka, Vaiṣṇava-siddhānta-mālā, Śrī Brahma-saṁhitā, Rāga-vartma-candrikā, Śrī Bṛhad-bhāgavatāmṛtam, Gauḍīya-kaṇṭhahāra and *Śrī Prema-samputaḥ*. Gradually, other books are being published as well.

Śrīla Viśvanātha Cakravartī Ṭhākura composed this book originally in Sanskrit, and many editions have been published in Bengali. Among these, the one translated and edited by Śrī Hari-bhakta dāsa of Śrīdhāma Vṛndāvana is particularly full of transcendental moods, and the language in which it is written is easy to understand. This Hindi translation is based on Śrī Hari-bhakta dāsa's edition.

I have full faith that *rasika* and *bhāvuka sādhakas*, who are eager for *vraja-rasa rāgānugā bhakti*, will have great veneration for this book. Faithful persons who study this book will be able to enter the *prema-dharma* of Śrī Caitanya Mahāprabhu.

May my most worshipable Śrīla Gurupādapadma, who is the embodiment of the Supreme Lord's compassion, shower upon me abundant mercy by which I can attain ever-increasing qualification to serve his innermost desire. This is my humble prayer at his lotus feet, which can bestow *prema*.

Due to the speed of the production of this first edition there are naturally bound to be some insignificant faults, therefore we ask the faithful readers to please inform us of such mistakes so we can correct following editions.

An aspirant for a particle of mercy from Śrī Hari, Guru and Vaiṣṇavas,

humble and insignificant,
Tridaṇḍibhikṣu Śrī Bhaktivedānta Nārāyaṇa

Śrī Mokṣadā Ekādaśī tithi
11th December, 2005

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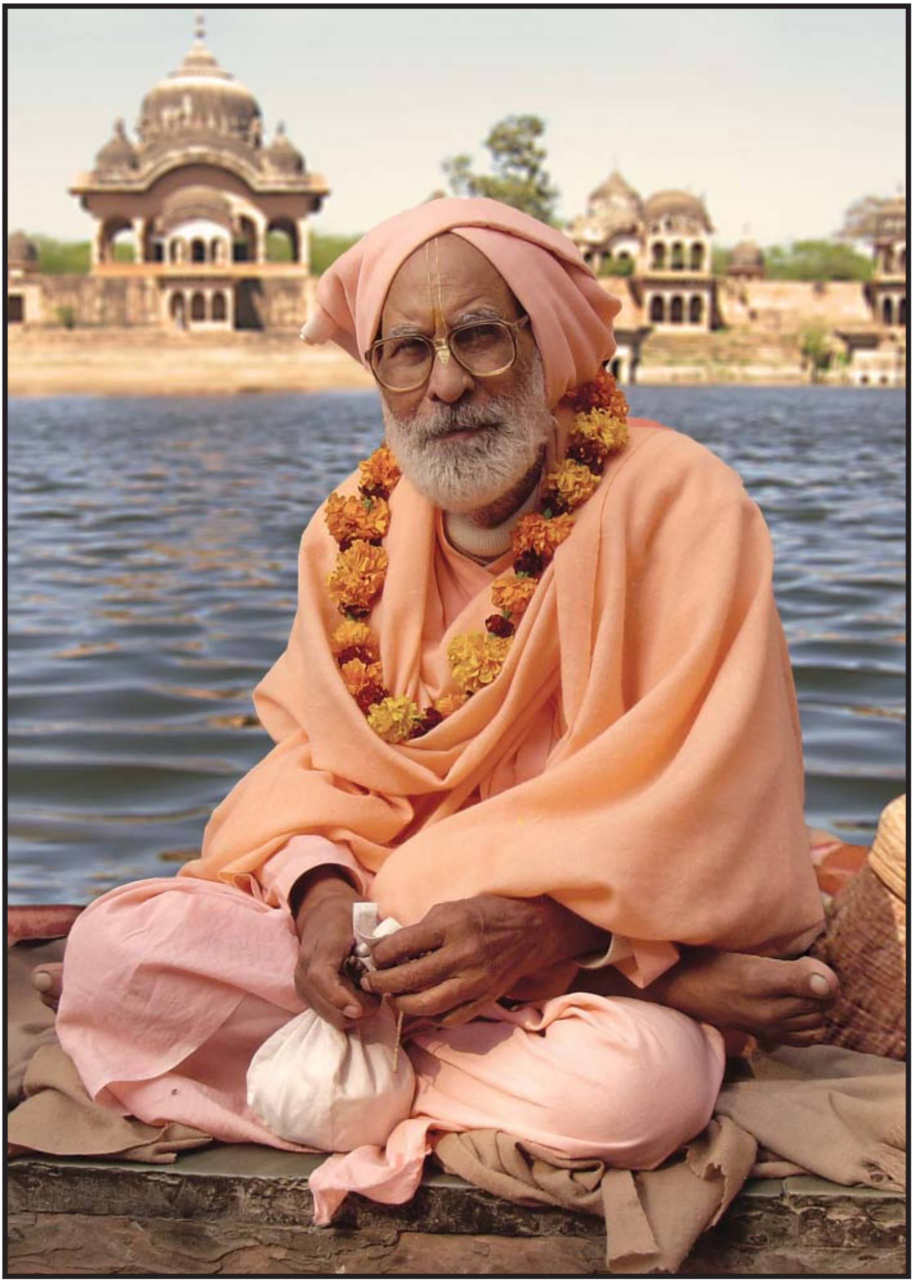
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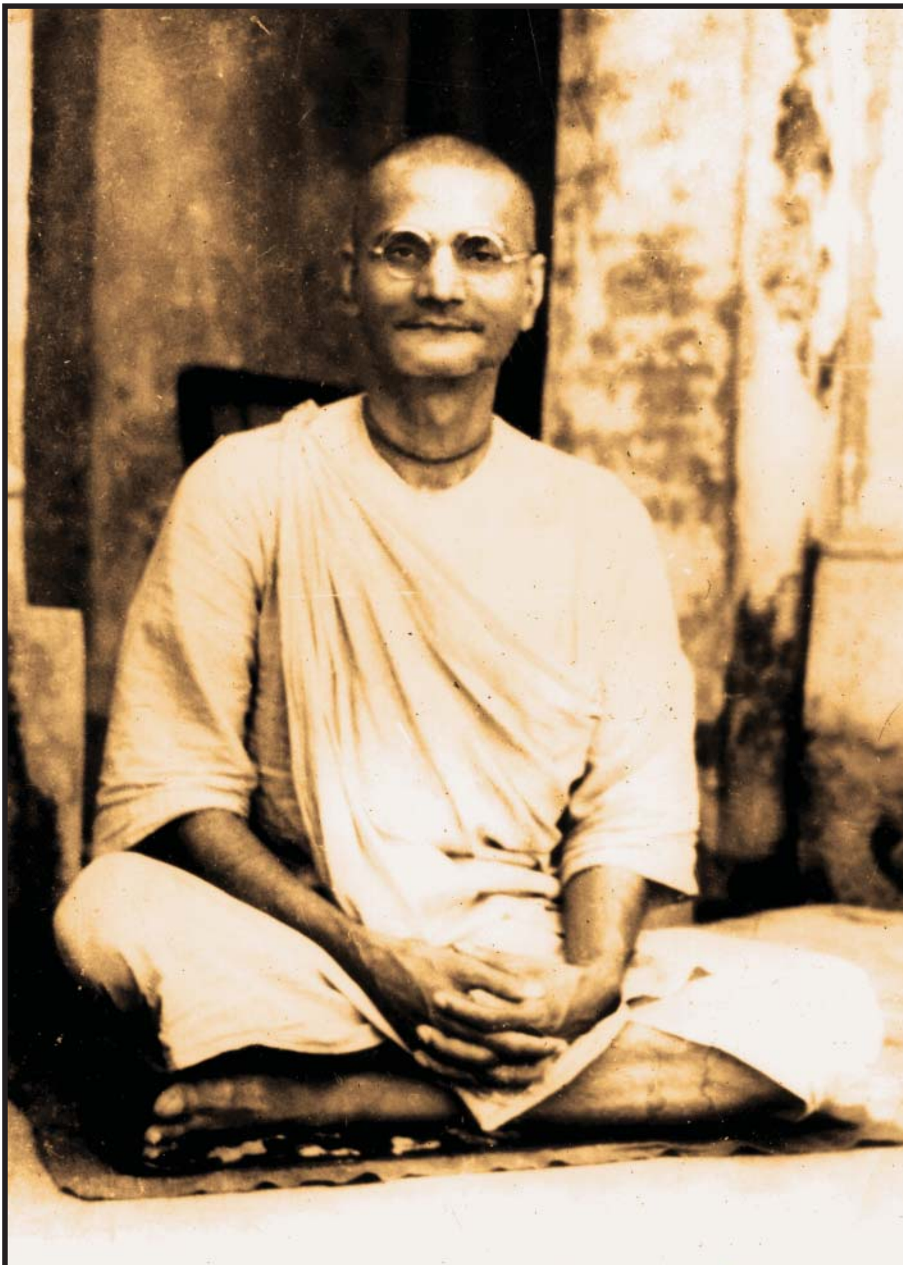
IN VARIOUS WAYS THE FOLLOWING DEVOTEES GAVE THEIR GENEROUS ASSISTANCE TO THE PRODUCTION OF THIS BOOK:
Brajanātha dāsa, Kāntā dāsī, Kṛṣṇa-priyā dāsī and Prema-vilāsa dāsa



oṁ viṣṇupāda śrī śrīmad
Bhaktivedānta Nārāyaṇa Mahārāja



nitya-līlā-praviṣṭa oṁ viṣṇupāda śrī śrīmad
Bhaktivedānta Svāmī Mahārāja



nitya-līlā-praviṣṭa oṁ viṣṇupāda śrī śrīmad

Bhakti Prajñāna Keśava Gosvāmī Mahārāja

śrī śrī kṛṣṇa-caitanya-candrāya namaḥ

Maṅgalācaraṇam

(Auspicious Invocation)

yat-kāruṇyaṁ śuci-rasa-camatkāra-vārāṁ nidhīṁs tān
nṛbhyo rādhā-girivara-bhṛtoḥ sparśayet tarṣayen naḥ
teṣām ekaṁ pṛṣatam acirāl labdhum āśākṣi-dānaiḥ
so' vyān mṛtyor daśana-vitateḥ kṛṣṇa-caitanya-rūpaḥ

Śrī Kṛṣṇa Caitanya Mahāprabhu is the Supreme Lord Himself. May His merciful glance protect us from offences, which are like a row of deadly fangs, and may He bestow upon us the hope to attain a drop of the astonishing ocean of *ujjvala-rasa* (divine amorous mellow).

By Śrī Caitanaya Mahāprabhu's mercy, human beings can touch the amazing and endless ocean of *unnata-ujjvala-rasa*, the most elevated mellow of Śrī Rādhā-Girivaradhārī's amorous pastimes, and also by His grace they acquire a thirst to taste this *rasa*. Just as one who is parched with thirst anxiously hankers to drink water, so one who has attained the mercy of Śrī Caitanaya Mahāprabhu is anxious to hear and narrate those pastimes that are full of Śrī Rādhā-Kṛṣṇa's *unnata-ujjvala-rasa*.

The Meeting in the Box

⋟ The First Mischievous Playful Pastime ⋞

mātāḥ prātaḥ kim iha kuruṣe nahyate peṭikeyaṁ
yatnād asyāṁ kim iha nihitaṁ kiṁ tavānena sūno!
jñātavyena praṇāyi-sakhibhiḥ khela gehād bahis tvaṁ
jijñāsā me bhavati mahitī brūhi no cen na yāmi (1)

Early one morning, Śrī Yaśodā, the queen of Vraja, was busy arranging clothes and various ornaments in a box. At that time, Śrī Kṛṣṇa came and asked her, "Mother, what are you doing so early in the morning?"

"My dear son," replied Yaśodā, "I am packing a box."

"And what is it that you are so carefully putting in this box?" He asked.

"You don't need to know that," she told Him. "Go outside and play with Your dear friends."

"But mother," Śrī Kṛṣṇa insisted, "I really want to know. Please tell Me! I will not go out until you do so." (1)

asyāṁ candana-candra-paṅkaja-rajaḥ-kasturikā-kuṅkumādy-
aṅgānām anulepanārtham atha tan nepathya-hetos tathā
kāñcī-kuṇḍala-kaṅkaṇādy-anupamaṁ vaiduryya-muktāharid-
ratnādy-ambara-jātam apy atimahān arghyaṁ kramād varttate (2)

My dear son," explained Yaśodā, "in this box I am placing sandalwood, camphor, lotus-pollen, musk and *kumkuma* to apply to the limbs. I am also packing ornate belts, earrings, bracelets and unparallelled jewelled ornaments of lazuli, pearls, emeralds and other precious gems; and fine, valuable garments." (2)

atredaṁ nidadhāsi kiṁ mama kṛte rāmasya vā nandana!
brūmas tvām avadhehi yā tu bhavatoḥ hetuḥ kṛtā peṭikā
sā 'nyā 'to 'pi bṛhaty anarghya-maṇi-bhāg evaṁ balasyāparā
tat kasmiṁścana te janany urur iyān sneho yato yāsyati (3)

"Mother, is everything in this box for Me," asked Śrī Kṛṣṇa, "or is it for My brother Balarāma?"

"Listen, my son, and I will tell You. There is another box of even more exquisite garments and precious ornaments for You. That box is much bigger than this one, and I have prepared a similar box for Balarāma as well."

"But Mother, if you are not preparing this box for My elder brother or for Me, who is it for? Who else is the object of your love and affection?" (3)

asmat-puṇya-tapaḥ phalena vidhinā datto 'si mahyaṁ yathā
mat-prāṇāvana-hetave vraja-purālaṅkāra sūno tathā
kanyā kācid ihāsti man-nayanayoḥ karpūra-varttiḥ parā
tasyā ambara-maṇḍanādi-dhṛtaye seyaṁ kṛtā peṭikā (4)

"O son, O ornament of Vraja!" said Śrī Yaśodā, "You are the protector of our lives. Providence has kindly bestowed You upon us as the result of some virtue of ours, or some austerities that we have performed. In the same way, here in Gokula lives a young girl who is our very life. She is like an incomparable camphor ointment that soothes our distressed and burning eyes. It is for Her that I am preparing this box by filling it with clothing and ornaments." (4)

kā 'sau kasya kutastarāṁ janani! vā tasyām atisnihyasi
kvā 'ste tad vada sarvam eva śṛṇu bho yā me sakhī kīrttidā
tasyāḥ kukṣi-khaner anarghyam atulaṁ māṇikyam etat svabhā-
vīcībhir vṛṣabhānum ujjvalayate mūrttaṁ tadīyaṁ tapaḥ (5)

"Mother, who is this young girl? Whose daughter is She? Where does She live? Why are you showering so much love and affection upon Her? Please tell Me everything!"

"Listen, my son, I have a friend named Kīrtidā, and it was from her womb that this priceless and unequalled jewel of young girls manifested. This young girl's father is Vṛṣabhānu Mahārāja, the King of the cowherds, and She is truly the personified result of the austerities he has performed. Her effulgence illuminates even the sun [*bhānu*] in the hottest summer month of Jeṣṭha [which according to the Vedic calendar comes in the astrological sign of Taurus, or the bull (*vṛṣa*)]. This girl thus manifests Her father's fame everywhere. (5)

saundaryāṇi suśīlatā guru-kule bhaktis trapā-śālitā
sāralyaṁ vinayitvam ity adhidharaṁ ye brahma-sṛṣṭā guṇāḥ
te yatraiva mahatvam āpur atha me snehas tu naisargikaḥ
sā rādhety atha gātram utpulakitaṁ kṛṣṇo 'ṁśukenāpy ādhāt (6)

"Dear child, Lord Brahmā has created numerous elevated feminine qualities in this world, including extreme beauty, sweetness in nature, devotion to elders, shyness, simplicity and humility. Usually, a person becomes great upon attaining such noble qualities; but these qualities have themselves attained greatness by taking shelter of this young girl. This is the amazing truth, and it is why I have a natural affection for Her. Her name is Rādhā."

When Śrī Yaśodā glorified Śrī Rādhā's qualities and then spoke Her name, Śrī Kṛṣṇa's immeasurable delight caused the hairs of His body to stand on end, but He managed to conceal these symptoms of ecstasy with His cloth. (6)

sā patyuḥ sadane 'sti samprati patiś cāsyā ihaivāgato
goṣṭhendreṇa samaṁ svagaihika-kṛti-vyāsaṅga-hetor bahiḥ
āste saṁsadi yarhi vīkṣitum ayaṁ mām eṣyati prītito
vakṣyāmy enam imāṁ vahan nija-gṛhaṁ tāṁ prāpayan yāsyāti (7)

Śrī Yaśodā continued: "This young bride is married to Abhimanyu. At the moment She is in Her husband's house, but Abhimanyu himself is here. He is just outside in the assembly hall, seeking advice about household affairs from Śrī Nandarāya, the King of the pasturing lands. When he enters the inner chambers to greet me, I

will say affectionately, 'Abhimanyu, take this box home and present it to Rādhā.'" (7)

atrāntare nikaṭam āgatayā lavaṅga-
vallyā drutaṁ nija-gade śṛṇu goṣṭha-rājñi!
āhūta-pūrvam iha yat tad idaṁ suvarṇa-
kāra-dvayaṁ kalaya raṅgaṇa-ṭaṅgaṇākhyam (8)

At that moment, the maidservant Lavaṅgalatā hurriedly entered and announced to Vrajeśvarī Śrī Yaśodā: "O Queen of the pasture lands, the two goldsmiths you summoned, Raṅgaṇa and Ṭaṅgaṇa, have arrived." (8)

śrutvaitad ā 'tta mṛd uvāca tato vrajeśā
kṛṣṇasya kuṇḍala-kirīṭa-padāṅgadādi
nirmāpayanty acirato bahiremi yāvat
tvā peṭikāṁ naya gṛhāntarito dhaniṣṭhe (9)

Śrī Vrajeśvarī was happy to hear this and told Dhaniṣṭhā, "I am going outside to arrange for earrings, crowns, bracelets and other ornaments to be made for Kṛṣṇa. I will not be long. You must keep a close watch over this box until I return." (9)

ity uktvāsyāṁ gatāyāṁ subala-mukha-suhṛt-svāgateṣv ātta-modas
taiḥ sākaṁ mantrayitvā kim api rahasi tāṁ peṭikām udghaṭaya
niṣkāśyātaḥ samastaṁ maṇi-vasana-kulādy-arpayitvā dhaniṣṭhā-
pāṇau tasyāṁ praviśya svayam atha sakhibhir mudrayām āsa tāṁ saḥ (10)

After Vrajeśvarī Śrī Yaśodā had gone to talk to the goldsmiths, Subala and some of Śrī Kṛṣṇa's other nearest and dearest cowherd boy friends came in. Śrī Kṛṣṇa was overjoyed to see them. After some discussion, He and His friends took the box to a lonely place. There they opened it, took out the jewels, decorations and clothes, and handed them all to Dhaniṣṭhā. Then Śrī Kṛṣṇa Himself climbed into the box and, with the help of His friends, closed the lid. (10)

dvi-tri-kṣaṇoparamataḥ praṇamantam etya
tatrābhimanyum abhivīkṣya puro yaśodā
pṛṣṭvā śamāha śṛṇu bho bhavato gṛhiṇyā
hetoḥ kṛtādya maṇi-maṇḍana peṭikeyam (11)

Before long, Śrī Vrajeśvarī returned, and Abhimanyu came in and offered his respects to her. She asked about his health and well-being, and then said, "Abhimanyu, I have prepared this box, full of jewelled ornaments, for your wife. (11)

asyām anarghya-maṇi-kāñcana-dāma-vāsaḥ
kastūrikādy-atimanoharam asti vastu
nānyatra viśvasimi tena vahaṁs tvam eva
gatvā gṛhaṁ nibhṛtam arpaya rādhikāyai (12)

"This box is full of many enchanting articles, such as valuable jewels, golden necklaces, lovely clothes and musk. You must take it home, and personally present it to Śrī Rādhikā in a private place. I do not trust anyone to do this except you. (12)

sandeṣṭavyam idaṁ mad-akṣi-sukhade śrī-kīrttidā-kīrttide
rādhe preṣita-peṭikāntara-gatenātyujjvalaṁ jyotiṣā
tvad-gātrocita-maṇḍanena nitarāṁ tvad-vallabhena sphuṭaṁ
tvaṁ śṛṅgāravatī sadā bhava cirañjīveti saubhāgyataḥ (13)

"You should also give Her this message from me: 'O Madakṣi-sukhadā (You who give happiness to my eyes), O Kīrtidā-kīrtidā (You who magnify the fame of Your mother Kīrtidā)! O Rādhā, I am sending You this most effulgent box, which contains ornamentation [Śrī Śyāmasundara] that is very dear to You. This ornamentation is befitting Your body. May You always be thus decorated[1] [in other words, immersed in *ujjvala-rasa*]. May You attain great fortune and live forever.'" (13)

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1 The word used here is "*śṛṅgāravatī*", which can mean both "being decorated" and "engaged in amorous love".

śrutvaitat tvaritaṁ vrajeśvarī! yathaivājñā taveti bruvan
dhṛtvā mūrdhaṇi peṭikāṁ sva-bhavanaṁ prītyā 'bhimanyur yadā
gantuṁ prakramate sma tarhy abhisaran kṛṣṇas tam āruhya tad-
bhāryāṁ hanta! nija-priyāṁ smitam adhāt svaṁ kautukābdhau kiran (14)

"O Queen of Vraja, I will carry out your order implicitly," replied Abhimanyu. He immediately lifted the box on to his head, and full of bliss, set off for home.

Mounted upon Abhimanyu's head, Śrī Kṛṣṇa drowned in an ocean of mischievous playfulness. He laughed softly and sweetly to Himself as He was carried off to meet His beloved Śrī Rādhikā – Abhimanyu's own wife. (14)

gopaḥ so 'pi mudā hṛdāha tad ahaṁ dhanyaḥ kṛtārtho 'smi yan
mañjūṣāntar ihāsti kāñcana-maṇi-rāśīr mahādurlabhaḥ
bhārād eva mayānumīyata itaḥ krīṇāmi koṭir gavāṁ
yad govardhana-mallavan mama gṛhe lakṣmīr bhavitrī parā (15)

The *gopa* Abhimanyu thought, "Today I am blessed and successful! From the weight of this box, I can tell it must be filled with extremely rare jewels. I will use them to buy thousands of cows, and then I will become as wealthy as Govardhana Malla. Our home will become the very residence of Lakṣmī, the supreme Goddess of Fortune herself." (15)

goṣṭhādhīśa-purād vrajan sva-nīlayābhyāsāvadhi-sthānam
apy ārohat pulakollasat-tanur atiprīti-plutākṣi-dvayaḥ
tādṛg bhāra-śirā api kṣaṇam api glāniṁ sa naivānvabhūt
pūrṇānanda-ghanaṁ vahan katham aho jānātu vartma-śramam (16)

Thinking in this way, Abhimanyu started his journey from Nanda-grāma, the abode of Śrī Nanda Mahārāja, the King of the pasturing grounds. He walked home in total ecstasy. His whole body was filled with happiness, and tears flowed from his eyes due to great bliss. Although he was carrying such a heavy load upon his head, he felt no more fatigue than if he had lifted it for only an instant. Who for a moment would feel the burden of carrying an object that is brimming with such entire delight? (16)

gatvā puraṁ sva-jananīṁ jaṭilām uvāca
mātaḥ! śubha-kṣaṇata eva gṛhād agaccham
paśyādya kāñcana-maṇī-vasanādi-pūrṇā
labdhā 'tibhāgya-bharataḥ kila peṭikeyam (17)

As soon as Abhimanyu arrived home, he told his mother, Jaṭilā, "Mother, today I must have left home at an auspicious moment. Just see! By some good fortune I have received this box of gold, jewels and other valuables. (17)

datvā svayaṁ vrajapayaiva tava snuṣāyai
śṛṅgāra-hetava ihāpratima-prasādam
kurvāṇayā sapadi tāṁ pratipādyam ekaṁ
proce ca tat kalaya sāpi śṛṇotv adūre (18)

"Out of her incomparable kindness, Śrī Vrajeśvarī herself has sent this gift, solely to decorate your daughter-in-law. She also composed a verse and told me, 'Please listen to this verse, and then recite it to Śrī Rādhā. (18)

sandeṣṭavyam idaṁ mad-akṣi-sukhade śrī-kīrttidā-kīrttide
rādhe preṣita-peṭikāntara-gatenātyujjvala-jyotiṣā
tvad-gātrocita-maṇḍanena nitarāṁ tvad-vallabhena sphuṭaṁ
tvaṁ śṛṅgāravatī sadā bhava cirañjīveti saubhāgyataḥ (19)

"'O You who give pleasure to my eyes! O You who increase the fame of Your mother Kīrtidā! O Rādhā, I have sent You this box with this most brilliantly radiant ornament. You will cherish this ornament which will be suitable for Your body. May it perpetually decorate You. May You attain great fortune and live forever.'" (19)

hṛdāha tuṣṭā jaṭilātibhadram
abhūd idaṁ sāmpratam eva diṣṭyā
vadhūr bhaviṣyaty ati-suprasannā
putre 'tra me labdhā nijopakārā (20)

Hearing these blessings, Jaṭilā became most pleased and thought, "By good fortune, we have attained great auspiciousness today. Our

daughter-in-law will be exceedingly delighted with Abhimanyu when She receives this gift." (20)

smitvā 'tha sā spaṣṭam uvāca sūno!
snuṣā tathāhaṁ bhavataḥ svasā vā
na pārayiṣyaty atibhāram etad
itaḥ samutthāpayituṁ kadāpi (21)

Jaṭilā smiled somewhat, and said aloud, "O son, neither your wife, nor your sister, nor I myself can lift this heavy box. (21)

mañjuṣikāṁ tattvam ito gṛhītvā
śayyā-gṛhāntar-vṛṣabhānu-putryāḥ
vedyāṁ nidhāyaihi yathodghaṭaya
semāṁ priyaṁ maṇḍanam āśu paśyet (22)

"You will have to take it to Vṛṣabhānu-kumārī's bedroom yourself. She can then open it straight away and behold these most dear ornaments and decorations." (22)

atrāntare sahacarīṣv atiharṣiṇīṣu
rādhā rahasya-mala-dhīr lalitām uvāca
adyāli! vāma-kuca-dor-nayanoru-cāru
kiṁ spandate mama vadety atha sā jagāda (23)

manye manoharam ihāsti maṇīndra-bhūṣā-
jātaṁ svayaṁ vraja-payā hy ata eva dattam
tat-prāpti-rūpa-śubha-sūcaka eva rādhe!
spando 'tisaubhaga-bharāvadhi-hetur eṣaḥ (24)

Abhimanyu delivered the box to Śrī Rādhā's bedroom and then left. Śrī Rādhā's girlfriends began to feel incomparable joy. Śrī Rādhā, the embodiment of purity and intelligence, inquired in confidence from Lalitā, "My friend, why is it that today My left breast, left arm, left eye and left thigh are all trembling in delight? Considering the time and place, such auspicious signs would seem unlikely. Please explain this to Me!"

Lalitā answered, "Śrī Rādhā! It seems to me that an ornament made of the most precious jewels [in other words, Śrī Kṛṣṇa, who dresses in ornaments made of jewels] is in this box, which after all, was sent by Śrī Vrajeśvarī herself. My dear friend, Your left side and all Your limbs tremble as an auspicious sign that You will attain this ornament, the ultimate limit of all good fortune." (23–24)

dṛṣṭvaiva man-manasi kañcana bhāvam eṣā
mañjūṣikaiva lalite! vitanoti bāḍham
udghāṭayāmi tad imām adhunaiva vīkṣe
saubhāgya-daṁ kim iha bhūṣaṇa-ratnam asti (25)

Śrī Rādhā replied, "Oh, Lalitā, merely by My seeing this box, an indescribably mischievous playfulness is welling up and overflowing within Me. Open it quickly, and let us see the treasure of jewelled ornaments inside." (25)

itthaṁ sakhīṣu sakalāsu tadotsukāsu
tāṁ peṭikām abhita eva samāsitāsu
draṣṭuṁ gatāsu nibiḍatvam atha svayaṁ sā
dāmāny udasya rabhasād udaghāṭayat tām (26)

Eager to see the secret contents of the box, Śrī Rādhā's *sakhīs* gathered around it. Śrī Rādhā removed all Her ornaments, and then quickly opened the box. (26)

yāvat kim etad iti tā ahaheti hocur
yāvad bhṛśaṁ jahasur eva sva-hasta-tālam
yāvat trapā sahacarī pratibodham āpa
yāvat pramoda-laharī-śatam ullalāsa (27)

yāvan nirāvaraṇam aṅgam anaṅga-nakro
jagrāsa yāvad atisambhramam āpa puṣṭim
tat-pūrvam eva sahasā tataḥ utthitaḥ sa
sarvāḥ kalā-nidhir aho yugapac cucumba (28)

As soon as Śrī Rādhā opened the lid, Her friends began to laugh loudly and clap their hands. "Aaah! What is this?" they cried. At

that same moment, Śrī Rādhikā's companion known as shyness awoke and hundreds of waves of bliss rippled over Her limbs. The crocodile-like Cupid seized Rādhikā's unornamented body, and She became perplexed due to embarrassment. Astonishingly, just before this, He who is the abode of all arts, Kalānidhi Śrī Kṛṣṇa, had suddenly sprung out of the box and then simultaneously kissed the face of each and every young girl. (27–28)

dhanyaṁ bhūṣaṇa-vastu te gṛha-patir dhanyo yadānītavān
dhanyā goṣṭha-maheśvarī sakhi! yayā snehād idaṁ preṣitam
tvaṁ śṛṅgāravati bhaveti ca puna dhanyaiva sandeśa-vāg
dhanyaṁ geham idaṁ yad etya nibhṛtaṁ mañjūṣikā khelati (29)

Lalitā said to Śrī Rādhā, "*Sakhī*, this 'decoration and clothing' is most glorious! Your husband, who delivered it, is glorious! The house into which this box has come to perform pastimes is glorious! Goṣṭha-maheśvarī Śrī Yaśodā, who sent it with so much love and affection, is glorious! And her message: 'O Rādhā, may You always be adorned with this decoration sent by me,' is also glorious!" (29)

goṣṭheśā nidideśa te bahutara-snehāt tatas te patiḥ
śvaśrūr āli tad anvatīva rabhasād datvaiva mañjūṣikām
tvaṁ śṛṅgāravatī bhavet ayi guru-trayyā vacaḥ-pālanaṁ
gāndharvve! kuru sarvatheti lalitā-vāṇyātha sā tatrape (30)

Lalitā continued, "Oh, *sakhi*, Goṣṭheśvarī Śrī Yaśodā affectionately told You, 'May You be beautifully adorned with this gift.' Moreover, Your husband and mother-in-law have also approved of it. Gāndharvika, You should therefore act in full obedience to the order of these three superiors." When Śrī Rādhā heard Lalitā's words, shyness overwhelmed Her. (30)

mañjūṣikāntar iha me bahu-ratna-bhūṣā
āsan svayaṁ vraja-payā sakhi! yā vitīrṇāḥ
saṁrakṣya tāḥ kvacana dhūrtta iha praviṣṭaś
caurā 'yam asti tad idaṁ vada bho mad-āryām (31)

Śrī Rādhā replied, "My friend, Śrī Vrajeśvarī must certainly have put a collection of jewelled ornaments for Me in this box. But a cunning thief has stolen them and hidden them somewhere, and then He has crawled into the box Himself! Quickly go and tell My mother-in-law what has happened!" (31)

rādhābhisārinn abhimanyu-vāhana!
kṣitiṁ satī-śūnyatamāṁ cikīrṣo!
prayaccha ratnābharaṇāni śīghraṁ
no ced ihāryām aham ānayāmi (32)

Lalitā said to Śrī Kṛṣṇa, "O You, who desire to meet Śrī Rādhā! O You who used Abhimanyu as Your carrier! By riding on Abhimanyu's head with the desire to meet his own wife, Rādhā, You have revealed Your eagerness to rid the earth of all chaste women. Give back all the jewelled ornaments quickly, otherwise I will call the noble Jaṭilā!" (32)

dhūrttā sakhī te lalite! svakṛtye
dakṣāvahitthām adhunā lalambe
mām ānayat preṣya patiṁ balād yā
mañjūṣikāntaḥ kutukād vasantam (33)

"Listen, Lalitā," replied Śrī Kṛṣṇa, "this friend of yours, Śrī Rādhā, is cunning and skilled in getting Her own way. I got into this box merely out of curiosity, and then She sent Her husband to bring Me here by force. Now She is concealing this truth from all of you." (33)

mañjūṣāyāḥ saurabhaṁ vīkṣa tasyā
vastūdasya prāpayaṁs tāṁ dhaniṣṭhām
tatra prītyā prāviśaṁ svaṁ sugandhī-
karttuṁ daivād ānayan māṁ patis te (34)

Śrī Kṛṣṇa then turned to Śrī Rādhikā and said, "Oh, Rādhā, I removed everything from the box and gave it to Dhaniṣṭhā so that she could affectionately send it to You. Then I climbed into the box only to savour its fragrance and to make My own body just as aromatic. Just at that moment, Your husband came unexpectedly and brought the box here with Me inside!" (34)

nyāyaṁ sakhyo nau kurudhvaṁ yad asyā
doṣaḥ syāc ced astu daṇḍyā mameyam
no ced yuṣmad-dor-bhujāṅgogra-pāśair
baddhaḥ sthāsyāmy atratāmāṁs tri-rātram (35)

Then Kṛṣṇa said to the young girls, "*Sakhīs*, please judge this case and give your verdict. If Śrī Rādhikā is at fault, I will punish Her. However, if it is I who am at fault, then I will spend three distressing nights here, bound in the fierce noose of your snake-like arms." (35)

yasyaivaṁ vibhavena tan-nava-yuva-dvandvaṁ sphurad yauvanaṁ
sakhyāly-akṣi-cakorikāḥ śara-tatiṁ kāmorasāḥ svādanām
dhyānaṁ bhakta-tatiḥ sadā kavi-kulaṁ svīyā vicitrā giraḥ
kīrttiṁ kṣmā bhuvaneṣu sādhu saphalī-cakre numas tat-param (36)

We offer our obeisances to that eternally youthful couple of Vraja, Śrī Rādhā-Kṛṣṇa, who are constantly absorbed in playful pastimes. Through Their majestic influence, the *sakhīs* have completely fulfilled the desire of their *cakora* bird-like eyes; Cupid has made his arrows fully successful; the devotees have made their meditation completely fruitful; *rasa* has made enjoyment complete; the poets have made their amazing verses successful; and the fame and glory of this earthly Vṛndāvana has been broadcast throughout the fourteen worlds. (36)

The Meeting of Śrī Kṛṣṇa Disguised as Abhimanyu

The Second Mischievous Playful Pastime

prātaḥ pataṅga-tanayā manayā padavyā
snānāya yāti kim iyaṁ vṛṣabhānu-putrī
ity ākulaiva kuṭilā vraja-rāja-veśma
kṛṣṇaṁ vilokitum agān miṣato 'timandā (1)

Once, Śrī Rādhā, the young daughter of Vṛṣabhānu Mahārāja, took a vow to regularly bathe in the Yamunā River early in the morning. This filled the less intelligent Kuṭilā with suspicion because it was the month of Māgha (January–February), which is the coldest part of the winter.

One morning, when Śrī Rādhā had left for the river, Kuṭilā became curious to know what She was really doing. Kuṭilā made an excuse to go to the house of Nanda Mahārāja, the King of Vraja, as she was eager to find out if Śrī Rādhā had actually taken the path that led to the Yamunā, and to know whether Śrī Kṛṣṇa was at home or not. She was also eager at heart see Kṛṣṇa. Thus Kuṭilā set out for the residence of Vraja's king. (1)

snātuṁ sa cāpi nijamātur anujñayaiva
tad yāmunaṁ taṭam agāditi samvidānā
gantuṁ tadīya pada-lakṣmadiś aicchad eṣā
tatraiva yatra sa tayā suvilālasāti (2)

Kuṭilā learned from some servants there that Śrī Kṛṣṇa's mother, Yaśodā, had sent Him to bathe in the river. Her suspicion redoubled and she set off, tracking His unique footprints to the riverside. Kuṭilā wanted to go to the place where Śrī Kṛṣṇa was enjoying beautiful pastimes with Śrī Rādhā. (2)

atrāntare sahacarī tulasī praviśya
kuñjaṁ vilokya lalitādi-sakhī-sametām
rādhāṁ priyeṇa saha hāsa-vilās-līlā-
lāvaṇya-majjita-hṛdaṁ mumude 'vadac ca (3)

Tulasī, one of Śrī Rādhā's dear maidservants, noticed Kuṭilā approaching the *kuñja*. Tulasī entered that *kuñja* to find Śrī Rādhā surrounded by Lalitā and the other *sakhīs*. All were deeply immersed in enchanting laughter and play with their beloved. Brimming with boundless happiness, Tulasī said: (3)

bho bhoḥ prasūna-dhanuṣo januṣo 'tibhāgya-
vikhyāpanāya yad imaṁ mahamātanudhve!
tat sāmprataṁ śṛṇuta sāmpratam enam eva
draṣṭuṁ vrajāllaghutaraṁ kuṭilā sameti (4)

"O *gopīs*, please listen. Your celebration of this charming festival here today has made the birth of Kāmadeva, the god of love, unlimitedly successful. Nonetheless, there is something you need to know. Kuṭilā is coming here from Vraja, just to catch a glimpse of your wonderful festival. She is almost here." (4)

sā kva kva hanta! kathayeti saśaṅka-netraṁ
pratyāśam ālibhir iyaṁ nijagāda pṛṣṭā
saṭṭīkarāṭavim asau samayā vyaloki
tarhy eva samprati tu vo 'ntikam apy upāgāt (5)

When the *sakhīs* heard this, they looked here and there with eyes full of fear, and cried, "Oh, no! Where is she, Tulasī? Tell us!"

"I just saw her in front of the Chaṭṭīkarā (Śakaṭīkarā) forest," answered Tulasī. "She must be almost here." (5)

proce hariḥ kṣaṇam udarkam ihaiva kuñje
sthitvālayaḥ kalayatāham ito jihānaḥ
tāṁ vañcayan pratibhayā racitā 'bhimanyu-
veśaḥ kutūhalam ito 'py adhikaṁ vidhāsye (6)

"*Sakhīs*," said Śrī Kṛṣṇa, "you just stay here in the *kuñja*. I am going to disguise Myself as Abhimanyu. With My brilliant intelligence I shall cheat Kuṭilā, and thus further increase our mischievous merrymaking. You will see the end of this affair, as surely as you will see the rising of the sun." (6)

ity uktvā rahasi praviśya vipinādhīśātta tat tat pṛthaṅ
nepathyaḥ pihita-sva-lakṣma-nicayaḥ kaṇṭha-svaraṁ taṁ śrayan
niṣkramyāṇusasāra tāṁ sṛtimayaṁ sā 'yāti dūrād yayā
nārthe hanta! vicakṣaṇaḥ kva nu bhaven nana-kalā-kovidaḥ (7)

Śrī Kṛṣṇa went into another *kuñja*, where Vṛndā-devī, the goddess of the forest, gave Him clothes and ornaments that exactly resembled Abhimanyu's. He dressed Himself in them, and attentively covered all of His distinguishing characteristics. Adopting Abhimanyu's voice, He set off down the path on which Kuṭilā was approaching. Aah! Can a person who is fully adept in all varieties of arts ever fail to accomplish His desired goal? Certainly not! (7)

kasmāt tvaṁ kuṭile! vrajād bhramasi kiṁ vadhvā ihānveṣaṇā
yāyātā kva nu sārkajāpasu makara-snānaṁ miṣaṁ kurvatī
atraivāsti gatā kvacit kva ramaṇī-cauraḥ sa cāpy āgataḥ
snātuṁ bhrātar ato 'nvayāsmi gamitā kurve kim ājñāpaya (8)

A little way along the path, Śrī Kṛṣṇa, disguised as Abhimanyu, met Kuṭilā. In Abhimanyu's voice He asked, "O Kuṭilā, why are you wandering around this part of Vraja at this time of day?"

"To search for Your wife," replied Kuṭilā.

"Why would She come here?" He asked.

"To bathe in the river Yamunā – or so She says," replied Kuṭilā. "But it is just a pretext. She is somewhere close by."

"And where is that thief of women?" asked the Abhimanyu-disguised Śrī Kṛṣṇa.

"He also came here to bathe, and He is somewhere nearby too. When our mother heard about this she sent me here to investigate. Tell me, brother, what shall I do?" (8)

yady apy adya paricyuto mama vṛṣo navyo hale yojanād
anveṣṭuṁ tam ihāgato 'smi tad api svalpaiva sā hṛd-vyathā
mad-dāreṣv api lampaṭatvam iti yat soḍhyuṁ kim etat kṣame
gatvā kaṁsam itaḥ phalaṁ tad-ucitaṁ dāsyāmi tasmai svasaḥ (9)

"Sister," replied Śrī Kṛṣṇa, "I came here to look for My new bull. He broke loose and ran away when I was yoking him to plough the field. My heart has been troubled because he has probably been stolen, but that pain does not compare to the anguish I am experiencing on account of that rake stealing My wife! That, no man can tolerate. I shall go straight to King Kaṁsa in Mathurā. He will punish that thief in a way that He deserves." (9)

yuktiṁ kām api me śṛṇu prathamato nihnutya tiṣṭhāmy ahaṁ
kuñje 'smin paritas tvayā 'tra rabhasād anviṣyatāṁ rādhikā
sā kṛṣṇena vināsti ced iha miṣeṇānīyatāṁ so 'pi ced
āste 'lakṣitam eva tatra naya māṁ vīkṣyaiva taṁ dūrataḥ (10)

"Please hear My plan. I will hide in this *kuñja*, while you quickly search for Rādhikā. If you find Her alone, bring Her here on some pretext, but if you find Her with Kṛṣṇa, observe Them from a distance and then take Me there secretly." (10)

bhrāmaṁ bhrāmaṁ phaṇi-hrada-taṭād vīkṣya vīkṣyaiva kuñjā-
nantaḥ prodyat-kuṭilā-madhurā keśi-tīrthopakaṇṭhe
puṣpodyāne 'mala-parimalāṁ kīrttidā-kīrttivallīṁ
prāpālīnāṁ tatibhir abhitaḥ sevyamānāṁ śanaiḥ sā (11)

When Kuṭilā, whose nature is exceedingly crooked (*kuṭila*), heard these instructions, she began to search all the *kuñjas* from Kāliyā-hrada to Keśī-ghāṭa. There, near Keśī-ghāṭa, she came to a flower garden where she found Śrī Rādhā, who is endowed with pure fragrance, and who is the flower vine of Her mother Kīrtidā's fame. She was surrounded by Her *sakhīs*, who were serving Her attentively. (11)

kiṁ snātum eṣi kuṭile! na hi tat kim arthaṁ
yuṣmac-caritram avagantum ihānvagaccham
jñātaṁ tad āśu lalite! vada tad bravīmi
kinvā 'tra vakti nikhilaṁ hari-gandha eva (12)

Lalitā saw Kuṭilā coming, and asked, "Ah, Kuṭilā, have you come to take bath?"

"No," replied Kuṭilā.

"Then why have you come?" asked Lalitā.

"I have come to learn about your moral character," answered Kuṭilā.

"Very good," said Lalitā. "Then you should learn."

"I have already understood everything, Lalitā."

"Understood? What you have understood? Please tell me."

"The fragrance of Hari tells all. What more can I say?" (12)

siṁhasya gandham api vetsi sa ced ihāsti
nihnutya kutracana, tad bibhimo 'ti mugdhāḥ
tūrṇaṁ palāya tad ito gṛham eva yāmaḥ
snehaṁ vyadhās tvam amalaṁ yad ihaivam āgāḥ (13)

Lalitā took the word *hari* to mean "lion" and replied, "Kuṭilā! If you can smell a lion here, it must be hiding somewhere. We are simple, tender, young girls, and therefore fearful. We will run home! You have shown us such pure affection by coming to give us this warning." (13)

yāsyanti gehamayi dharma-ratā bhavatyaḥ
kīrttiṁ vaneṣu viracaya kula-dvayasya
kintv agrato ya iha rājati nīpa-kuñjas
tad-dvāram udghaṭayatāsmi didṛkṣur etam (14)

Kuṭilā became full of anger and exclaimed sarcastically, "O you chaste girls! And will you proclaim the good name of your families from forest to forest as you go? Open the door to that *kadamba-kuñja* and let me look inside!" (14)

etat kayā 'pi vana-devatayā sva-veśma
ruddhā gataṁ śara-śalāka-kavāṭikābhyām
kā nāma sāhasavatī parakīya geha-
dvāraṁ vinudya bata doṣam aśeṣam icchet (15)

Lalitā said, "A forest-god has closed the entrance of His bower-house with a door of reeds. He has gone elsewhere, and it is not appropriate to open the door to His *kadamba* grove. What woman would dare commit the sin of trying to open the door to another's house?" (15)

satyaṁ bravīṣi lalite! kulajā 'si mugdhā
naivāviśaḥ para-gṛhaṁ januṣo 'pi madhye
kintu praveśayasi bhoḥ sva-gṛhaṁ paraṁ yat
tac-chāstra-pāṭhana-kṛte tvam ihāvatīrṇā (16)

ity uktvāruṇitekṣaṇā drutam iyaṁ gatvā kuṭirāntikaṁ
bhitvā puṣpa-kavāṭikām atijavād antaḥ praviśya sphuṭam
dṛṣṭvā kausuma-talpam atra ca harer mālyaṁ tathā rādhikā-
hārañ ca truṭitaṁ para-gṛhya rabhasād agārād bahiḥ (17)

Kuṭilā said to Lalitā, "What you say is true. You are just a pure and simple girl, and you have never walked into anyone else's house in your life. However, you know very well how to invite a paramour into your house. You have come to this world to teach from the scripture that explains how to facilitate a paramour's entrance into the house of a young lady from a respectable family."

Then, red-eyed with anger, she stormed up to the flower-door of the *kuñja,* which had been locked with reeds, and kicked it open. There on a bed of flowers she saw a flower garland left by Śrī Hari, and a broken pearl-necklace belonging to Śrī Rādhā. Snatching them up, she came outside. (16–17)

māgha-snānam idaṁ yathā vidhi-kṛtaṁ puṇyaṁ tathopārjitaṁ
putaṁ yena kula-dvayaṁ ravi-sutā-tīre raviś cārcitaḥ

tad yūyaṁ lalite! yiyāsatha gṛhaṁ kiṁvātra rātrin-divaṁ
dharmaṁ karttum abhīpsatheti vada me śrotraṁ samutkaṇṭhate (18)

Holding them up before Lalitā, Kuṭilā said, "Your vow of bathing in the holy river Yamunā during the cold of winter will result in so much religious merit! Such austerities will enable you to purify the families of both your father and your father-in-law. I see that here on the riverbank you are also worshiping the Sun-god properly. Tell me, do you want to return to your homes, or would you rather stay here day and night earning pious merit? My ears are most eager to hear your answer." (18)

kiṁ kupyasīha kuṭile! na mamaiṣa hāro
bhrātus tavaiva śapathaṁ karavai prasīda
ity uktavaty amala-candramukhī sakampa-
śīraṣaṁ sa-huṁkṛti kaṭu-bhrutayā tatarje (19)

When the spotless, moon-faced Śrī Rādhā heard Kuṭilā's taunt, She said, "Kuṭilā, why are you becoming angry unnecessarily? I swear by your brother that this necklace is not Mine. Please calm down!" Then Śrī Rādhā angrily frowned, shook Her head, and loudly scolded Kuṭilā. (19)

netaḥ prayāsyata gṛhaṁ yadi na prayāta
rājyaṁ kurudhvam iha tāvad ahaṁ tu yāmi
tāṁ mātaraṁ bhagavatīm api hāra-mālye
sandarśya yuṣmad uciteṣṭa-vidhau yatiṣye (20)

"If You do not want to go home, then don't," said Kuṭilā. "Stay in this forest, and rule Your kingdom. But I am going home to show this necklace and garland to my mother and Bhagavatī Paurṇamāsī. I will see to it that You are properly punished." (20)

kāmaṁ prayāhi kuṭile! kaṭu kiṁ bravīṣi
hāraṁ pradarśaya gṛhaṁ gṛham eva sarvāḥ
nāsmākam eṣa yad ato na bibhemi kiñcan
mithyā-pravādam api no na kadā dadāsi (21)

"You are free to go Kuṭilā," said Śrī Rādhā, "but what good are your harsh words? You can go from house to house showing everyone this necklace. I do not fear this in the least because it is not Mine. Do not make false accusations against Me." (21)

sā kruddhā drutam eva goṣṭha-gamanaṁ svasya pradarśyaiva tā
yatrāste harir ājagāma śanakais tatraiva nihnutya sā
bhrātar mālyam agha-dviṣaḥ kalaya bho vadhvāś ca hāraṁ mayā
prāptaṁ saurata-talpa-gaṁ rahasi tā dṛṣṭāḥ sa nālokitaḥ (22)

Kuṭilā pretended to angrily leave for home, but actually she hurried to where Śrī Hari, disguised as Abhimanyu, was waiting. "My dear brother," she whispered, "look what I have found! This garland belongs to Śrī Kṛṣṇa, the enemy of Agha, and this broken pearl-necklace belongs to Your wife. I found these on Their bed of amorous pleasure. Rādhikā and the others were there in that secret place, but I did not see that woman-thief anywhere." (22)

bhadraṁ bhadraṁ babhūva mathurāṁ gacchāmi tūrṇaṁ bhaginy
etāvād dvayam eva lambanam abhūd vijñāpane rājani
kintu svīya-gṛhasya vaktum ucito na syāt kalaṅko mahāṁs
tasmin vṛṣṇi-sadasy ataś caturimāmnātavya eko mayā (23)

Śrī Kṛṣṇa said, "Dear sister, you have done very well. Now I will quickly go to Mathurā. Hand Me the garland and the broken necklace. I will show them to the king and petition him. He will certainly believe Me. I shall have to use some clever trickery so that our infamy is not disclosed before the assembly of the Yadus. (23)

govarddhanaṁ priya-sakhaṁ prativācyam etac
candrāvalīm api bhavad-gṛhiṇīṁ nikuñje
ānīya dūṣayati nanda-sutas tad etad
vastu-dvayaṁ kalaya tan-mithunasya labdham (24)

"Actually, I will not approach the king Myself. Instead, I will request My dear friend Govardhana Malla to go. I will say, 'My dear friend, the son of Nanda called your wife, Candrāvalī, to a bower and polluted her. Look, this is her broken necklace and His flower garland. (24)

ittham lampaṭatāṁ vraje pratigṛhaṁ dṛṣṭveva tasyādhikāṁ
tvām ājñāpayam adya tattvam adhunā vijñāpya rājñi drutam
pattīnāṁ śatam aśvavāra daśakaṁ preṣyaiva nandīśvarān
nandaṁ sātmajam ānayan madhu-purīṁ taṁ tat phalaṁ prāpaya (25)

"'Listen, My friend, Kṛṣṇa has performed this licentious act with your wife today, and tomorrow He will perform it with all of our wives! I urge you to go petition King Kaṁsa to send one hundred foot soldiers and ten cavalrymen to Nandagrāma to arrest Nanda and his son, and take them to Mathurā for punishment.' (25)

ity uktvaiva mayā punaḥ sva-bhavanaṁ pūrvāhna evaiṣyate
madhyāhne khalu rājakīya-puruṣā yāsyanti te tu vrajam
tvaṁ gatvā gṛha eva mātṛ-sahitā tiṣṭheriti procivān
kṛṣṇo dakṣiṇā-diṅ-mukho 'vrajad atho sā tāś ca veśmāyayuḥ (26)

"That is what I shall say to Govardhana Malla. Then I will return home before noon, because the royal forces should arrive in Vraja around midday. Now, you go home and stay with Mother." Śrī Kṛṣṇa, disguised as Abhimanyu, left on the southward path heading towards Mathurā, while Kuṭilā went home. The *gopīs* also returned to their respective residences. (26)

kṛṣṇo vilambya ghaṭikā-trayato 'tha tādṛg-
veśaḥ svayaṁ sa jaṭilā-gṛham āsasāda
bhoḥ kvāsi māta rayi bho kuṭile! sametya
jānīhi vṛttam iti te prati kiñcid ūce (27)

Śrī Kṛṣṇa let an hour or so pass. Then, still in His disguise, He went to Jaṭilā's house and called out, "Mother! Kuṭilā! Where are you? Please come and hear what I have to say." (27)

vijñāpitaḥ sa nṛpatiḥ prajighāya yad yad
drag aśvavāra-daśakaṁ tad ihaiti dūre
kintv atra lampaṭa-varo dhṛta-mat-svarūpo
mad-geham eti tad-alakṣita āgato 'smi (28)

When Jaṭilā and Kuṭilā came, Śrī Kṛṣṇa said, "King Kaṁsa has been told everything, and ten cavalrymen are on their way here. But that licentious cheater has disguised himself as Me, and right now he is on his way to this very house. I will hide inside. (28)

bahir-dvāraṁ ruddhā bhagini! saha mātrā drutam itaḥ
samāruhyaivāṭṭaṁ kalaya taruṇī-lampaṭa-patham
tam eṣyantaṁ tarjanty atikaṭu-girā tiṣṭha suciraṁ
vadhūṁ rundhan vartte tala-sadana evāham adhunā (29)

"My dear sister, you should lock the outside gate, and then quickly go up to the balcony with Mother. Keep a lookout for that young debauchee. When he comes, attack him with sharp and cutting words. Meanwhile, I will wait with your sister-in-law on the ground-floor of the house." (29)

athāyāntaṁ dṛṣṭvā tvaritam abhimanyuṁ kaṭu-raṭanty
are dharma-dhvaṁsin vraja-kula-bhuvāṁ kiṁ nu yatase
praveṣṭuṁ mad bhrātūr bhavana-mayi loṣṭrālibhir itaḥ
śiro bhindantī te bata capala dāsye pratiphalam (30)

Śrī Kṛṣṇa went to the ground floor with Śrī Rādhikā. Some time later Abhimanyu arrived home. As soon as Kuṭilā saw him she began to shout, "O you who destroys the piety of the chaste girls of Vraja! How dare you try to enter my brother's house! Listen, O fickle one, if you come in here, I will break your head with this stone! Such would be your just reward. (30)

tavānyāyāṁ śrutvā kupita-manasaḥ kaṁsa-nṛpater
bhaṭā āyānty addhā sa-pitṛkam api tvāṁ sukhayitum
yadā kārāgāre nṛpati-nagare sthāsyasi ciraṁ
niruddhas tarhi tvac-capalataratā yāsyati śamam (31)

"King Kaṁsa was infuriated to hear of your wicked behaviour, and he has sent his royal guards to make you and your father 'happy'. They are coming any moment. They are going to take you to Mathurā City and throw you in jail for the rest of your life. That will pacify your fickleness." (31)

iti śrutvā jalpaṁ vikalam abhimanyuḥ katham aho
svasāraṁ me preto 'lagad ahaha kacit kaṭuraḥ
tadānetuṁ yāmi tvaritam iha tan-māntrika-janān
iti grāmopāntaṁ vitata-bahu-cintaḥ sa gatavān (32)

When Abhimanyu heard all these confusing words from his sister, he became quite perturbed, and thought, "Alas, my sister has become possessed by a fearsome ghost. I had better call an exorcist." He thus went to find the *mantra*-doctor who lived on the outskirts of the village. (32)

evaṁ hari sa jaṭilā gṛha eva tasyā
vadhvā sahāramata citra-caritra-ratnaḥ
yatnaḥ ka eva phalavattvam agān na tasya
kimvā phalaṁ para-vadhū-ramaṇād ṛte 'sya (33)

In this way, that amazing and astonishing jewel known as Śrī Hari engages in all sorts of pastimes with Jaṭilā's daughter-in-law in Jaṭilā's own house. He is always sporting with the wives of others; He has no other occupation. His endeavours are always successful; they always bear fruit. (33)

The Meeting of Śrī Kṛṣṇa Disguised as a Female Doctor

The Third Mischievous Playful Pastime

athaikadā sā jaṭilā vivikte
cintāturā kiñcid uvāca putrīṁ
na rakṣituṁ hā prabhavāmi kṛṣṇād
vadhūṁ tataḥ kiṁ karavāṇy upāyam (1)

Śrī Rādhā's deep love for Śrī Kṛṣṇa, was apparent by its numerous symptoms. As Jaṭilā became aware of it, she became increasingly anxious. One day she called for her daughter Kuṭilā and spoke to her privately. "Listen, my dear daughter, I am not able to protect Rādhā from that Kṛṣṇa. What shall we do? (1)

tvaṁ putri! tasmād gṛha eva rundhi
vadhūṁ bahir yāti kadāpi neyam
yathā yathāyāti harir na gehaṁ
tathā tathā hā bhava sāvadhānā (2)

"O Kuṭilā, I have one solution. Somehow, we must prevent Rādhā from leaving the house for any reason, and at the same time, by any means, we must prevent that Kṛṣṇa from entering our home. You must remain fully alert." (2)

mātar bhavatyā na vadhūr niroddhuṁ
śakyā yataḥ pratyaham eva yatnāt
vrajeśvarī bhojayituṁ sva-putraṁ
pākārtham etāṁ nayati sva-geham (3)

Upon hearing her mother's words, Kuṭilā replied, "Mother, it is not possible to check the movements of your daughter-in-law. How

can we stop Her from leaving the house, when every day without fail, Vrajeśvarī Śrī Yaśodā summons Her to cook for her son?" (3)

putri! tvam adya vraja tāṁ vadaitan
nātaḥ paraṁ kvāpi vadhūḥ sva-gehāt
prayāty atas tvaṁ suta-bhojanārthaṁ
pāke niyuktāṁ kuru rohiṇīṁ tām (4)

"Daughter," Jaṭilā answered. "Go to Vrajeśvarī now, and tell her that starting from today, my daughter-in-law will not be leaving our house to go anywhere. Tell Vrajeśvarī that she can engage Rohiṇī to cook for her son." (4)

mātas tayā vakṣyata eva tasyai
durvāsasā ko 'pi varo vitīrṇaḥ
tvad-dhasta-pakkaudana-bhoktur āyuḥ
nirvighnam astv ity adhikā prasiddhiḥ (5)

Kuṭilā replied, "But Mother, Vrajeśvarī will surely say, 'Śrī Rādhā has been granted an extraordinary boon by Durvāsā Muni. It is a blessing that words alone cannot describe. Everyone in Vraja-maṇḍala knows that because of this boon, those who partake of Śrī Rādhā's cooking will live long and have all of their obstacles destroyed.' (5)

ekaḥ suto me bahu-duṣṭa-dānavādy-
ariṣṭavattve 'pi kuśaly-abhūd yataḥ
tatas tvayā sādhita-modanādikaṁ
nityaṁ sutaṁ bhojayituṁ prayatsyate (6)

"Vrajeśvarī will then say, 'Kṛṣṇa is my only son. Eating the food cooked by Rādhā enables Him to remain safe and well and free from the obstacles created by wicked demons. That is why I try to ensure that daily He eats food cooked by Her hand.'

When she says that, what answer should I give?" (6)

putri! tvayā vācyam idaṁ para-śvaḥ
śvo vā sa āgatya muniḥ pradadyāt

rādhā spṛśed yaṁ sa cirāyur astv
ity evaṁ varaṁ ced ayi tarhi kiṁ syāt (7)

"O daughter," said Jaṭilā, "you should say to Vrajeśvarī, 'And what if the best of sages comes along tomorrow, or the day after, and blesses Rādhā that whomever She touches will have a long life? Then what will happen? Tell me that!' (7)

kiṁ sparśayantī nija-putram etām
ākārayiṣyasy ayi nīti-vijñe!
kulāṅganā yat para-veśma gatvā
nityaṁ paced ity api kiṁ nu nītiḥ (8)

"'O Vrajeśvarī, who are learned in ethics, will you then call Rādhā to your home and have Her touch your son? And another thing: what kind of moral code states that any well-bred girl may daily go to another man's house to cook for him? (8)

vadhvāḥ kalaṅkaḥ pratideśam eṣa
bhūyān abhūd yat kim u sahyam etat
sneho yathā te nija-putra evaṁ
sneho mamāpy asti nija snūṣāyām (9)

"'My daughter-in-law's ill repute has spread throughout Vraja. How can I tolerate that? Don't I have as much affection for my daughter-in-law as you have for your son?' " (9)

tathāpi te prauḍhir iyaṁ bhavec ced
dhaniṣṭhayā preṣitayaiva nityam
vadhu-kṛtaṁ modaka-laḍḍukādi
tri-sandhyam evānaya putra-hetoḥ (10)

"You should then say, 'So now you have heard my reasons for not sending my daughter-in-law to your house. If you remain determined to feed your son with food that Rādhā has cooked, then send Dhaniṣṭhā to my house three times a day to fetch *modaka*, *laḍḍu* and other sweets that She has made for Him.' (10)

ity evam ukte 'pi yadi vrajeśā
kupyet tadā tan-nagarīṁ vihāya
kṛtvaiva deśāntara eva vāsaṁ
vadhum aviṣyāmi tadīya-putrāt (11)

evaṁ nirodhe sati tau viṣaṇṇau
parasparādarśana-dāva-tāpitau
babhūvatur hanta! yathā tathā svayaṁ
sarasvatī varṇayituṁ kṣameta kim (12)

"Explain everything to Vrajeśvarī. If she becomes infuriated, we will leave her town and move elsewhere. I will do anything to save my daughter-in-law from that licentious son of hers."

After this discussion, Jaṭilā and Kuṭilā confined Śrī Rādhā to the house so as to thwart any chance of Her meeting with Śrī Kṛṣṇa. Alas, not even Sarasvatī, the goddess of speech and learning, could describe the sorrow of the young Couple, who were consumed by the forest fire of not being able to see each other. (11–12)

saroja-patrair vidhu-gandha-sāra-
paṅka-praliptai racitāpi śayyā
rādhāṅga-saṁsparśanataḥ kṣaṇena
hā hanta hā murmuratāṁ prapede (13)

To extinguish Śrī Rādhā's burning fire of separation from Śrī Kṛṣṇa, the *sakhīs* made Her a cooling bed of lotus petals smeared with a paste of camphor and sandalwood. However, when Śrī Rādhā touched that bed, the petals instantly withered and dried with the heat of Her fevered body. (13)

ninded vidhiṁ pakṣma-kṛtaṁ bhṛśaṁ yā
vāñched apakṣmottama-mīna-janma
nandātmajālokamṛte kathaṁ sā
yāmāṣṭakaṁ yāpayituṁ kṣameta (14)

nāvekṣate nāpi śṛṇoti kiñcid
acetanā sīdati puṣpa-talpe
dhaniṣṭhayāthaitya tathāvidhā sā
vrajeśvarī-preṣitayā vyaloki (15)

How will Śrī Rādhā be able to pass twenty-four hours without seeing Śrī Nanda-nandana? She cannot tolerate even those brief moments when Her eyelids blink and Her vision of Him is obstructed. She condemns Brahmā, the creator, for creating eyelids, and prays to be born as a fish with eyes that never close.

Śrī Rādhā fell unconscious on the bed of flowers, unable to see or hear anything. When, on Vrajeśvarī's order, Daniṣṭhā arrived there, she saw Śrī Rādhā's condition of burning in separation from Śrī Kṛṣṇa. (14–15)

adya prabhāte lalite papāca
śrī-rohiṇī kṛṣṇa-kṛte yad annam
tat prāśya so 'gāda vipinaṁ vrajeśā
māṁ prāhiṇod atra viṣaṇṇa-cetāḥ (16)

"O Lalitā," Dhaniṣṭhā said, "Śrī Rādhā did not come to cook for Śrī Kṛṣṇa this morning, so Śrī Rohiṇī cooked for Him instead. After He had eaten His breakfast, He went out to graze the cows. Vrajeśvarī could see that Kṛṣṇa had not eaten with the same relish that He usually does, so she became extremely sad at heart and sent me here. (16)

sāyaṁ rajanyām api yat tathā śvaḥ
sa bhokṣyate tasya kṛte 'ham āgām
iyan tu saṁjñā-rahitaiva paktuṁ
kathaṁ kṣametādya karomi hā kim (17)

"I have come to get *modaka* and other preparations for Śrī Kṛṣṇa to eat tonight and also tomorrow morning before He takes the cows out to graze. But, alas, how can Śrī Rādhā possibly make sweets in this unconscious condition? Oh, dear, what will I do now?" (17)

kṛṣṇaḥ puras te kalayeti tad-vāk
tāṁ bhagna-mūrcchām akarod yadaiva
tadā dhaniṣṭhā sahasā vrajeśā-
sandiṣṭam āha sma saroruhākṣīm (18)

kaṭāha mātrānaya rūpa-mañjari!
pralipya cullīm iha vahnim arpaya
yathā vrajeśādiśad evam eva tat
kṛṣṇasya bhakṣyaṁ kila sādhayāmy aham (19)

Unable to see any other solution, Dhaniṣṭhā went over to Śrī Rādhā and loudly spoke into Her ear, "O Rādhā, just look; Śrī Kṛṣṇa is standing right here before You!" As soon as these words entered Her ears, lotus-eyed Śrī Rādhā regained consciousness. Dhaniṣṭhā told Her that Vrajeśvarī had sent her to ask Rādhā that She prepare *modaka* and other sweetmeats for Kṛṣṇa.

Although Śrī Rādhā was burning in the fire of separation from Kṛṣṇa, as soon as She heard Vrajeśvarī's request from the lips of Dhaniṣṭhā, abundant strength suddenly entered Her body. "Rūpa-mañjarī," She said, "quickly prepare the stove and kindle a fire in it. Bring the small pan, and I will make all the preparations that Vrajeśvarī desires for Śrī Kṛṣṇa. (18–19)

karomi yāvat sakhi! nityam etac
catur-guṇaṁ kurva iti bruvāṇā
cullī-taṭe divya-catuṣkikāyāṁ
rādhopaveśaṁ sahasā cakāra (20)

"*Sakhī*, today I will make four times the amount of *modaka* and other foodstuffs that I usually make. Do not worry in the least for My health." With these words, Śrī Rādhā promptly sat down on a splendid seat by the stove. (20)

yat-sparśanāt paṅkaja-patra-śayyā
yayau kṣaṇān murmuratāṁ tadeva
pakvānna-karmaṇy analārciṣaiva
rādhā-vapuḥ śītalatāṁ prapede (21)

How amazing! A moment earlier Śrī Rādhā's bed of lotus petals had withered and dried with Her burning touch, but now, as She makes sweets for Her beloved, the flames of the stove cool Her body. (21)

premottamo 'tarkya-vicitra-dhāmā
yato janaṁ tāpayate śaśāṅkaḥ
vahniḥ punaḥ śītalayaty atas taṁ
tad-āśrayaṁ vā kim u ko 'pi vetti (22)

The uppermost realm of *prema* possesses amazing and inconceivable potency, in which the cooling moon can radiate scorching heat and and fire can cool. How can anyone ever understand such *prema*? And how can one who has taken the shelter of such *prema* ever be understood? (22)

jagāda kiñcil lalitā dhaniṣṭhe!
vidyud-ghanāvagraha eṣa bhūyān
samaṁ kim eṣyaty adhunā sakhīnām
ānanda-śasyāni vināśam īyuḥ (23)

Śrī Lalitā then said, "O Dhaniṣṭhā! Will abundant rain not fall from the lightening-filled cloud? Will the fresh new rain cloud [Śrī Kṛṣṇa], inlaid with the creeper of lightning [Śrī Rādhā], appear no more? If this rain cloud does not appear, there will be no shower of *rasa*, and the *sakhīs'* harvest of ecstatic bliss will wither and be utterly destroyed." (23)

bravīṣi satyaṁ lalite vayasyaiḥ
saha svayaṁ sīdati so 'pi kṛṣṇaḥ
vṛndāvana-sthāḥ śuka-keki-bhṛṅga
mṛgādayo'py ākulatām avāpuḥ (24)

"You are speaking the truth," Dhaniṣṭhā replied. "Śrī Kṛṣṇa and His *sakhās* are suffering the same distress as you *sakhīs* of Śrī Rādhā. What more can I say? Even the deer, peacocks, parrots, bumble-bees and other creatures of Vṛndāvana are afflicted by this great distress." (24)

tataś ca rādhā lalitādi karṇe
kāñcit kathāṁ procya yayau gṛhaṁ sā
sāyaṁ viśākhā jaṭilām upetyā-
līkaṁ rurodādhidharaṁ luṇṭhantī (25)

hā kiṁ viśākhe! kim u rodiṣi tvaṁ
rādhāṁ dadaṁśāhir alakṣya-rūpaḥ
kathaṁ kva vā koli-tale tadīya-
ratne gṛhīte nija-ratna-buddhayā (26)

When Śrī Rādhā had finished making the sweets, She gave them to Dhaniṣṭhā. Dhaniṣṭhā whispered something into the ears of Śrī Rādhā, Lalitā and the other *sakhīs*, and then returned to the house of Nanda Mahārāja.

That evening Viśākhā went to Jaṭilā and before her, made a show of wailing in grief and rolling about on the ground. Seeing her in such a state, Jaṭilā asked, "Viśākhā, why are you crying?"

"Śrī Rādhā has been bitten by a black snake. She did not see it," Viśākhā answered through her tears. Notably perturbed, Jaṭilā asked, "Where did it happen? How did it bite Her?"

"The snake was hiding under the *badrī*-tree," sobbed Viśākhā. "Śrī Rādhā mistook the jewel on its head for one of Her own. As She reached to take the jewel, the serpent bit Her on the hand." (25–26)

hā mūrdhni ko 'yaṁ mama vajra-pāta
iti bruvāṇā tvarayā yayau sā
vilokya rādhāṁ bhuvi vepamānāṁ
tatāḍa soccaiḥ svam uraḥ karābhyām (27)

"Oh, no! Woe is me!" Jaṭilā lamented. "A thunderbolt has struck my head." Sobbing, she rushed to Śrī Rādhā's chamber where Rādhā lay trembling on the ground. When Jaṭilā saw her daughter-in-law in this state, she wailed loudly and pounded her breast with both hands in anguish. (27)

gavāṁ gṛhād ānaya putri! tāvat
sva-bhrātaraṁ śīghram itaḥ prayātu

sa māntrikān ānayatu prakṛṣṭāṁs
te me vadhuṁ nirviṣayan tu mantraiḥ (28)

Jaṭilā called out to Kuṭilā, "Quickly, my daughter, run to the cowshed. Tell your brother to bring a person who knows the art of removing snake-venom by *mantra*. He can remove the poison from my daughter-in-law." (28)

ity evam uktvā jaratī jagāda
snuṣe tanuḥ samprati kīdṛśī te
sandahyamānāṁ viṣa-vahninenam
avaimi vaktuṁ prabhavāmi nārye (29)

mantraiḥ karābhyāṁ mama māntrikāś
ced ekāṁ padasyāṅgulikām apīha
spṛśet tadāsūn sahasā tyajāmi
kulāṅganāyā niyamo mamaiṣaḥ (30)

Jaṭilā then asked Śrī Rādhā, "Daughter-in-law, how are You feeling now?"

"O Mother-in-law," Śrī Rādhā replied, "all I know is that My body is burning with the poison. I do not know more than that and I cannot say more than that. But, if any male who is learned in *mantras* touches even one toe on My foot, I will immediately leave this body. I am a chaste wife and My vow of chastity is firm." (29–30)

snuṣe! kim evaṁ vadasīha bhakṣayed
abhakṣyam aspṛśyam api spṛśen naraḥ
mantrauṣadhādau na hi dūṣaṇam bhaved
āpad-gatasyeti vidāṁ śruti-smṛtī (31)

"My dear daughter-in-law, do not speak like that. In an emergency, a virtuous person may eat something that is ordinarily forbidden or touch something he normally would not touch. When danger threatens, there is no fault in using *mantras* or other remedies. This is the prescription of those learned in the scriptures." (31)

ājñāṁ tavemāṁ na hi pālayāmi
praṇān pura-sthe kalaya tyajāmi
śrutveti vadhvā vacanaṁ sa-cintāṁ
jagāda kācit prativāsinī tām (32)

yaḥ kāliyāghādi-bhujaṅga-marddī
dṛṣṭyaiva tāḥ pīta-viṣodakā gāḥ
ajīvayat taṁ harim ānayārye!
sa te vadhūṁ nirviṣayed vilokya (33)

Śrī Rādhā replied, "Please listen to Me. I will give up My life right now, before your very eyes. I am unable to obey your order under any circumstance." When Jaṭilā heard this from her daughter-in-law, she became filled with excessive anxiety.

Just then a neighbour came and advised her, "Dear noble lady, you should call Śrī Hari. It was He who subdued the powerful poisonous serpents, Kāliya and Agha. And with a mere glance He brought back to life the cows that had died from drinking Kāliyā-hrada's poisoned water. He can remove the poison just by glancing upon your daughter-in-law." (32–33)

rādhābravīd yat parivāda-pīḍāṁ
viṣānalād apy adhikām avaimi
tam eva yā darśayituṁ yatante
tā vairīṇīr eva cireṇa vedmi (34)

Overhearing this, Śrī Rādhā said, "The pain caused by the false accusations I have suffered regarding that Kṛṣṇa is far more painful than this burning poison. Anyone who tries to have Him come anywhere near Me is My lifelong enemy." (34)

tarhi snuṣe 'haṁ sa-sutā prayāmi
tāṁ paurṇamāsīṁ drutam ānayāmi
tan-mantra-tantrāgama-śāstra-vijñā
sā susthayiṣyaty alam anya-yuktyā (35)

"Listen," Jaṭilā told Śrī Rādhā, "Kuṭilā and I will quickly go to see Paurṇamāsī. She is well-versed in the tantric and *āgama* scriptures, and knows excellent snake-*mantras*. She will come and cure You. Now, You should not object to this." (35)

proce viśākhā tad alaṁ vilambair
viṣaṁ mayāruddham avaihi sūtraiḥ
yamārddha-paryantam ataḥ parantu
śiro 'dhirūḍhaṁ tad asādhyam eva (36)

Viśākhā said, "Noble lady, that is an excellent idea. Please do not delay! Quickly go there. I will tie a string around Rādhā's wrist to keep the poison from moving through Her body, but it will only work for an hour and a half. Once the poison reaches Her head, nothing will save Her." (36)

sā paurṇamāsyāḥ sthalam abhyupetya
natvā 'khilaṁ vṛttam avedayat tām
papraccha gārgīm atha paurṇamāṣī
tvaṁ sarpa-mantrān pitur adhyagīṣṭhāḥ (37)

kiṁ putri! sākhyan na hi vedmi kiñca
kanīyasī me bhaginī tu vetti
kva sā kim ākhyā kila kin nivāsā
kāśī-purāt sā śvaśurasya gehāt (38)

pitur gṛhaṁ vṛṣṇi-pūre gatā 'bhūt
tato 'pi mām atra didṛkṣamānā
pūrvve dyur evāgamad asti nāmnā
vidyāvalir mad-gṛha-madhya eva (39)

Jaṭilā immediately went to Paurṇamāsī, paid her respects, and told her everything that had happened. Paurṇamāsī turned to Gargācārya's daughter, Gārgī, and asked, "O my daughter, have you learnt the art of reciting snake-*mantras* from your father?"

"No, I have not," Gārgī replied, "but my younger sister has."

"What is your sister's name?" asked Paurṇamāsī. "Where does she live, and where is she right now?"

"Her name is Vidyāvali," replied Gārgī. "She lives with her husband's family in Kāśīpura. At the moment she is visiting our parents' home in Mathurā, and she came to visit me here yesterday. It just so happens that she is in my house right now." (37–39)

jaraty athoce bahu-viklavāśru-
siktānanā gārgi! natā'smy ahaṁ tvām
tām ānayāsmad bhavanaṁ sa-putrāṁ
krīṇīhi māṁ svīya-kṛpāmṛtena (40)

When old Jaṭilā heard this, she turned her tear-soaked face to Gārgī and anxiously said, "O Gārgī, I fall at your feet. Please come to our house with your sister, and purchase me and my son with the charity of your nectarean mercy." (40)

gārgi! tvam ādau sva-gṛhaṁ prayāhi
tataḥ sa-kanyā jaṭilā prayātu
prasādya tām ānayatāṁ tataḥ sā
rādhāṁ dhruvaṁ nirviṣayiṣyate drāk (41)

"Gārgī," said Paurṇamāsī, "first, you go home, and later, Jaṭilā and Kuṭilā will go there. If they are able to please Vidyāvali and take Her to their house, Rādhikā will immediately be freed from the effect of the poison." (41)

pūrvvaṁ dhaniṣṭhā-vacasaiva gārgī
strī-veśinaṁ kṛṣṇam agāra-madhye
asthāpayat tarhi tu sā jaratyā
sahaiva tat-pārśva-gatā jagāda (42)

Earlier that day, Dhaniṣṭhā had told Gārgī to dress up Śrī Kṛṣṇa as a beautiful young girl. Gārgī had already done so and had taken Him to her house, so she did not see any necessity to go there before Jaṭilā. Accordingly, they all went together to the house, where Gārgī addressed Śrī Kṛṣṇa, who was disguised as a beautiful young girl. (42)

vidyāvale! bho bhagini! vraje 'smin
yā nitya-rājad-guṇa-rūpa-kīrttiḥ
twayā śrutā śrī-vṛṣabhānu-putrī
tasyā vipattim arhatī batādya (43)

kenāpi daṣṭā maṇi-dhāriṇā sā
sarpeṇa hālāhala-pūritā 'bhūt
śvaśrur amuṣyāḥ sa-sutā prapannā
tvāṁ tat tvam etad bhavanaṁ jihīthāḥ (44)

"Sister Vidyāvali, You have heard the name of Śrī Vṛṣabhānu-nandinī. She is famous throughout Vraja and She is endowed with all good qualities. Today, a great calamity has befallen Her. She has been bitten by a jewelled serpent and now Her body is filled with its poison. That is why Her mother-in-law and sister-in-law, Kuṭilā, have come to see You. You should go with them to their house at once." (43–44)

vidyāvaliḥ prāha bhaginy ayi tvaṁ
vijñāpya vijñeva giraṁ tanoṣi
kulāṅganā vipra-vadhūr ahaṁ kiṁ
bhavan-mate jāṅgalikī bhavāmi (45)

"O sister," replied Vidyāvali, "you are learned, and yet you speak like an ignorant person. Alas, alas, I am a chaste and pure girl, and also the wife of a *brāhmaṇa*, but according to you, I am knowledgeable in the uncivilised art of snake charming. (45)

pituḥ kulaṁ vṛṣṇi-pūre 'sti patyuḥ
kulan tu kāśyāṁ prathitaṁ nṛ-loke
kalaṅka-paṅkena nimajjayantī
māṁ tvaṁ kathaṁ snihyasi tan na budhye (46)

"Please listen to Me. My father's family in Mathurā is renowned, and My husband's illustrious family is pre-eminent in Kāśī. Who in this world has not heard of these two families? I cannot understand how you can cast such noble lineages into the mud of infamy. Is this how you show your affection?" (46)

jaraty avocet tava pāda-padme
natā 'smi sañjīvya vadhūṁ madīyām
māṁ tvaṁ sa-putrāṁ nija-pāda-dhūli-
krītāṁ vidhehīty atha kiṁ bravīmi (47)

Old Jaṭilā then addressed Vidyāvali, saying, "I pay my respects at Your feet. If You restore my daughter-in-law to health, You will purchase me and my son with the dust of Your feet. What more can I say?" (47)

vidyāvaliḥ prākhyad ayi vraja-sthe
jānāsi na brahma-kulasya rītim
gṛhaṁ gṛhaṁ gopya iva bhramanti
na vipra-vadhvaḥ su-mahābhijātyāt (48)

provāca gārgī śṛṇu bho śruti-smṛti-
proktaṁ niṣiddhaṁ vihitañ ca yad bhavet
jñātvāpi tat sarvam idaṁ bravīṣi
na te 'sti dṛṣṭiḥ kila pāramarthikī (49)

"Old woman of Vraja," replied Vidyāvali, "you are not aware of the tradition of our *brāhmaṇa* family. Wives of *brāhmaṇas* do not wander from house to house like common cowherd girls, because of the nobility of their exalted family lineage."

Thereupon Gārgī told Vidyāvali, "Sister, You are well-versed in the standards and prohibitions given in *śruti* and *smṛti* scriptures, yet You put forward opinions about caste and family. This shows You have no transcendental vision. (48–49)

vraje sthitāḥ kīrtti-dayānvitā yā
gopyas tathā ye vṛṣabhānu-tulyāḥ
gopā na teṣāṁ tvam avaiṣi tattvaṁ
nāpy ābhijātyaṁ na ca viṣṇu-bhaktim (50)

"And listen to me, the *gopīs* of Vraja are endowed with highly respectable qualities, such as fame and compassion, and the *gopas* are equal to Vṛṣabhānu Mahārāja. You do not understand anything

about their real nature, their family lineage and their devotion to Lord Viṣṇu. (50)

kāśyāṁ sthitā viṣṇu-bahirmukhā ye
viprā bhavatyāḥ śvaśurādayas tān
jānāmi no vācaya māṁ taveyaṁ
kāśyāṁ sthiter buddhir abhūt kaṭhorā (51)

"I know all about those *brāhmaṇas* of Kāśī, especially Your in-law's family. They are all against Lord Viṣṇu. Do not tell me anything more about them. Ever since You moved to Kāśīpura, Your outlook has become as harsh as theirs." (51)

mā kupya śāntiṁ bhaja tāvad ārye
bhaginy ahaṁ te hanta tavāśritā 'smi
yathā bravīṣy evam ahaṁ karomi
kintv atra śaṅkā mama kācid asti (52)

"Good sister, please do not be angry with Me," pleaded Vidyāvali. "Do calm down. I am utterly dependent on you. I shall do whatever you ask Me to, but in this regard I have one great apprehension. (52)

pure śrutā kācana kiṁ vadantī
nandasya putro 'jani ko 'pi vīraḥ
sa svaira-caryyo bata lampaṭatvān
na brahma-jāter api bhītim eti (53)

"In Mathurā I heard a rumour that Nanda Mahārāja has a mighty son, who is both self-willed and licentious, and who has no respect even for the *brāhmaṇas.* (53)

atretya nārīṣv iva mayy api drāk
sa lobha-dṛṣṭi yadi vartmani syāt
sadyas tadāsūn visṛjāmi naiva
kula-dvayaṁ hanta! kalaṅkayāmi (54)

"If, as I walk on the path, He suddenly looks at Me with the same lusty glance He casts upon all the women of Vraja, I will immediately

give up My life. Alas, I cannot in any way disgrace My two aristocratic families." (54)

na tatra śaṅkā tava kāpi yasmād
ahaṁ svayaṁ tvat-sahitā prayāmi
ity eva gārgyā vacanāc calantī
vidyāvalir vartmani kiñcid ūce (55)

"My dear sister," said Gārgī, "there is no need to be afraid, for I myself will travel with You." Vidyāvali then agreed, and She and Gārgī set off for Jaṭilā's house with the others. On the way Vidyāvali said to Jaṭilā, (55)

mantrauṣadhābhyāṁ garalasya nāśas
tatrāsti mantro mama kaṇṭha eva
yac cauṣadhaṁ tat tv ahi-valliparṇaṁ
mantraṁ japantyā rada-piṣṭam eva (56)

tat te vadhūḥ sā mama bhakṣayet kiṁ
na vetti pṛṣṭā jaṭilā jagāda
sā me snuṣā brāhmaṇa-jāti-bhaktā
tad bhakṣayed eva kim atra citram (57)

provāca gārgī na kilauṣadhādāv
abhakṣya-bhakṣyasya bhaved vicāraḥ
tatrāpi bhūdeva-kulasya śeṣaṁ
rājā 'pi bhuṅkte kim utānya-jātiḥ (58)

"Please listen to me. The snake poison is to be removed by both *mantra* and medication. The *mantras* are in My throat and the medication is the *tāmbūla* that I will chew, which will become sanctified by the *mantras* in My throat. Good woman, will your daughter-in-law take this medication?"

"My daughter-in-law is very devoted to the *brāhmaṇas*," replied Jaṭilā. "Of course She will eat Your chewed *tāmbūla*. There is no doubt about that."

"When it comes to medicine," said Gārgī, "there is no consideration regarding what is edible and what is inedible. Even a great emperor who rules over other powerful kings takes the remnants of the *brāhmaṇas*, what to speak of those from other castes." (56–58)

praviṣṭavatyāḥ sva-gṛhaṁ tataḥ sā
vidyāvaleḥ pāda-yugaṁ sa-putrā
adhāvayat tat-salilaṁ sva-vadhvāś
cikṣepa mūrddhākṣi-mukhorasi drāk (59)

Vidyāvali soon arrived at Jaṭilā's house. When She came inside, Jaṭilā and Abhimanyu respectfully bathed Her feet. Then Jaṭilā went to Śrī Rādhā and sprinkled the bathing water on Her head, eyes, mouth and breast. (59)

proce snuṣe! kāpi mahānubhāvā
gargasya putryāgamad atra bhāgyāt
sā susthayiṣyaty acireṇa vijñā
mantrais tvad-aṅgāni muhuḥ spṛśantī (60)

kiñcāhi-vallī-dala-vīṭikāñ ca
sañcarvavya dantaiḥ paṭhitaiḥ sva-mantraiḥ
nidhāsyate tan-mukha eva tatra
ghṛṇā na kāryā śapatho mamātra (61)

Jaṭilā said to Śrī Rādhā, "O daughter-in-law, by some great fortune, this noble soul, the daughter of Gargācārya has just arrived. She is expert in the science of removing snake poison. She will touch all of Your limbs while chanting *mantras*, and soon You will become healthy. One more thing, be prepared for Her to place in Your mouth Her chewed *tāmbūla* that has been sanctified by *mantras*. Please do not object to this." (60–61)

vidyāvalis tan-nilayaṁ praviṣṭā
vilokya rādhāṁ vasanāvṛtāṅgīm
vadhvāḥ padān mastakataś ca vastram
udañcayādau jaratīty avocat (62)

bhujaṅga-mantrair abhimantrya pāṇiṁ
sañcālayāmy aṅghrita urddhva-gātre
yad yāvad aṅgaṁ viṣam āruroha
jñātvaiva tan nirviṣayāmi mantraiḥ (63)

When Vidyāvali entered Śrī Rādhā's room, She saw that Rādhā's body was covered from head to foot with cloth. She told Jaṭilā, "Old woman, remove the cloth that covers your daughter-in-law's body. I need to move My hands over Her body, starting from Her feet, while chanting a snake-*mantra*. My hands will detect what parts of Her body the poison has reached, and when My hands come to those places, I will repeat *mantras* that will remove the venom." (62–63)

tataś calan pāṇir agād amuṣyā
vakṣaḥ-sthalaṁ norddham ataḥ paraṁ yat
tad ghaṭṭayām āsa muhuḥ karābhyām
asyā uro gāruḍa-mantra-pāṭhaiḥ (64)

Jaṭilā removed the cloth, and Vidyāvali began to move Her hands over Śrī Rādhā. She started with Her feet, gradually moving up Her body. When She reached Śrī Rādhā's breasts, She went no further, but kept both hands on them as She chanted the incantation to Gāruḍa over and over again. (64)

vidyāvaliḥ prākhyad aho kim etad
viṣaṁ na śāmyet karavai kim atra
vṛddhā 'bravīt svāsyata auṣadhaṁ tad-
āsye snuṣāyāḥ kṣipa bhojayāmum (65)

Vidyāvali then turned to Jaṭilā and said, "Old woman, something is wrong! The poison is not leaving. What shall I do now?"

Jaṭilā replied, "Kindly take some of that chewed medicine from Your mouth and put it into Hers, then see what happens." (65)

muhur muhuḥ prākṣipam auṣadhaṁ tad-
āsye amuṣyāḥ kṛta-mantra-pāṭhā

tathāpi vaivarṇavatī vadhus te
prakampate niḥśvasiti pragāḍham (66)

sarvā bahir yāta-gṛhaṁ kavāṭen-
āvṛtya sarpasya japāmi mantram
muhūrtta-mātreṇa tam eva sarpam
āhūya tenāpi sahālapāmi (67)

cintā na kāryā tila-mātry api drāk
sañjīvayiṣyāmi vadhūṁ tvadīyām
ekāgra-cittā ghaṭikā-trayānte
mantraṁ prajapyākhilam īkṣayāmi (68)

"I keep putting that purified medicine into Her mouth," Vidyāvali said, "but She continues to tremble and breathe deeply. She is still yellow with the poison. I shall have to change the treatment. All of you please leave the room. I will lock the door and recite a snake-*mantra* to summon the snake that bit your daughter-in-law. The snake will arrive within a moment and I will talk with him. Do not worry in the slightest; I will very soon revive your daughter-in-law. After I have been reciting this *mantra* with focused mind for three hours I will show all of you the result." (66–68)

gārgī-girā tā yayur anya-gehaṁ
muhūrttataś cāyayur apy athātra
vidyāvaler vācam aheś ca gopyo
gṛhāntare bhoḥ śṛṇutety athocuḥ (69)

On Gārgī's advice everyone went to another room, and after a while they returned to the courtyard outside Śrī Rādhā's room. The *gopīs*, who knew Vidyāvali's real identity, spoke within the hearing of Jaṭilā and Kuṭilā, "Come on," they said, "let us listen to the conversation between Vidyāvali and the snake!" (69)

svara-dvayenaiva jagāda kṛṣṇo
yat tat tu sakhyaḥ sahasā 'vajagmuḥ
yāḥ kautukānanda-samudrayor drāg
āvartta-magnāḥ su-bhṛśaṁ virejuḥ (70)

bho sarpa-rājātra kutas tvam āgāḥ
kailāsataḥ kasya nideśa-kṛt tvam?
candrārddha-mauleḥ sa ca kīdṛśo 'bhūd
bhuṅkṣvābhimanyuṁ jaṭilā-sutaṁ drāk (71)

Śrī Kṛṣṇa feigned two different voices: that of Vidyāvali and that of the snake. The *sakhīs*, who understood everything, were immersed in merriment, caught in a whirlpool in the ocean of festive bliss. A wonderful splendour began to spread forth.

In Vidyāvali's voice, Śrī Kṛṣṇa asked, "O king of snakes, where have you come from?"

With the voice of a snake, He replied, "From Kailāśa."

"On whose order have you come?"

"Candrārdhamauli[1] Śiva ordered me to come here."

"What was his instruction?"

"To bite Jaṭilā's son Abhimanyu." (70–71)

aghaḥ kim etasya, na kiñca kintu
tan-mātur evāsty aparādha-yugmam
sā kiṁ na daṣṭā, garalānalād apy
apatya-śokāgnir atīva-tīvraḥ (72)

tayā 'nubhūto bhavatu pragāḍham
ity etad arthaṁ na hi daśyate sā
tyaktvā 'bhimanyuṁ katham asya jāyā
daṣṭā 'tra sādhavya-vara-pradānāt (73)

durvāsasāsau prathamaṁ na tasmād
daṣṭaḥ sa daṣṭavya iha prabhāte
putrasya vadhvāś ca yathā 'tiśoke
jājjvalyate sā nikhilaṁ svam āyuḥ (74)

"What is Abhimanyu's crime?" Vidyāvali asked.

"He has not committed any offence," replied the snake. "But his mother has committed two."

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1 "He who wears a half-moon on his head."

"Then why did you not bite Abhimanyu's mother?"

"Because Jaṭilā will experience a greater burning when she mourns her son than she would through the fire of my venom," replied the snake. "That is why I did not bite her."

"Then why did you bite Abhimanyu's wife instead of him?" inquired Vidyāvali.

The snake explained: "Durvāsā, the best of sages, has given the blessing of *saubhāgyavatī* to Śrī Rādhā, the crown jewel of chaste ladies. Because he has given Her that blessing – to be a woman whose husband is alive – Abhimanyu cannot die as long as She remains alive. Durvāsā's boon and Śrī Rādhā's chastity are extremely powerful. That is why I cannot kill Abhimanyu without first biting Śrī Rādhā and killing Her. Today I bit Śrī Rādhā, and at dawn tomorrow I will bite Abhimanyu. The rest of Jaṭilā's life will be filled with fearsome suffering as she mourns both her son and her daughter-in-law." (72–74)

kiṁ hanta tasyāḥ aparādha-yugmaṁ
durvāsasi śrīla-hara-svarūpe
kaṭākṣa eko'sty aparan tu śambhor
ya iṣṭadevo harir asya cāṁśe (75)

nandātmaje 'līka mahāpravādas
tad-bhojane bādha-karaḥ sva-vadhvāḥ
nirodhatas tan-nija-kanyayā sā
sārddhaṁ vraje roditu sarva-kālam (76)

Vidyāvali then asked, "Please tell Me, what are the old woman Jaṭilā's two crimes?"

The snake replied, "Jaṭilā's first offence was to defame the sage Durvāsā, who is a manifestation of Lord Śiva himself. The second offence was to falsely accuse Nanda Mahārāja's son, who is even the source of Śrī Hari, the worshipable deity of Lord Śiva. By confining her daughter-in-law to Her room, Jaṭilā has created an obstacle for Nanda-nandana Śrī Kṛṣṇa to get His meals. Because of these two offences, Jaṭilā and her daughter Kuṭilā will weep in lamentation for

Śrī Rādhā and Abhimanyu for the rest of their lives here in Vraja-maṇḍala." (75–76)

hā putra! hā prāṇa-same snuṣe kiṁ
śṛṇomi hā hanta! cirāyuṣaus tam
vidyāvale! tvac-caraṇau prapannā
prasādayāmuṁ bhujagādhirājam (77)

vadhūṁ na rotsyāmi kadāpi seyaṁ
prayātu nandasya puraṁ yatheṣṭam
sambhojayitvaiva hariṁ prakāmaṁ
paktā punar mad-gṛham etu nityam (78)

When old Jaṭilā heard this, she began to weep loudly. She cried in grief, "Alas, alas, O my son, O daughter-in-law, who are my very life air! Will I never again hear you receive the blessing, 'May you both live long'?" She then implored Vidyāvali: "O Vidyavāli, I am surrendering at Your feet. Please satisfy this king of snakes, somehow or other. From now on, I will never prevent my daughter-in-law from daily going to Nanda Mahārāja's house to cook for Śrī Kṛṣṇa. She is free to go according to Her desire. She will return home only when She has completed all Her duties there. (77–78)

durvāsasaṁ taṁ śataśo namāmi
mune 'parādhaṁ mama hā kṣamasva
jarāturāyā atimanda-buddher
ājanma-bātulatayā sthitāyāḥ (79)

"O Durvāsā, best of sages! I pay my obeisances at your feet hundreds and hundreds of times. I am praying to you to please forgive my offence. I am renowned for being old, feeble-minded and quite mad since birth. (79)

kanyā mameyaṁ tu sadā kubuddhir
vadhūḥ suśīlāṁ prasabhaṁ dunoti
śrutveti mātur vacanaṁ dharaṇyāṁ
nipatya soce kuṭilā 'pi natvā (80)

kṣamasva sarpendra-kṛpāṁ kuruṣva
mad-bhrātaraṁ mā daśa naiva rotsye
vadhūṁ na cāpi pravadāmi jātu
tatrālibhir yatra bhavet tad-icchā (81)

"The mind of my daughter Kuṭilā has always been devious and crooked. Śrī Rādhā's character and disposition are good, but my daughter has caused Her much suffering for no reason." Hearing her mother's words, Kuṭilā fell to the ground to offer her respects to the snake. "O king of snakes, please forgive me! Please be kind and do not bite my brother! I will never again make any accusations against Rādhā, and I will never again prevent Her from leaving the house. From now on She can go wherever She wants with Her *sakhīs*." (80–81)

sarpo 'vadad bhoḥ śṛṇutāśu gopyaḥ
sādhvy eva rādhā śapatho 'tra śambhoḥ
tvañ cāpi kṛtvā śapathaṁ sva-sūnor
mūrddhṇo vadātrāstu mama pratītiḥ (82)

The king of snakes said, "O *gopīs*, carefully hear My words. I swear by Lord Śambhu that Śrī Rādhā is a virtuous and chaste wife. O Jaṭilā, I will only trust you if you accept this as fact and swear an oath upon the head of your son" (82)

tvad-ukta itthaṁ śapathaḥ kṛto 'yaṁ
vadhūṁ na rotsyāmi kadāpy ahīndra!
snuṣā ca putraś ca cirāya jīvatv
imaṁ varaṁ me kṛpayā prayaccha (83)

On hearing this, Jaṭilā placed her hand on her son's head, and swore the oath. She then said, "O king of snakes, I have full faith in Your words. I will never again confine my daughter-in-law to the house. Please bestow Your mercy upon me this once by blessing my son and daughter-in-law with long life." (83)

bāḍhaṁ prasanno 'smi jaraty ayi tvaṁ
durvāsasaṁ pūjaya bhojayasva
rādhāṅgataḥ svaṁ garalaṁ gṛhītvā
vrajāmi kailāsam ito 'dhunaiva (84)

kṛṣṇa-pravādaṁ yadi te snuṣāyai
dadāsi dehy atra na me 'sti kopaḥ
ruṇatsi tāṁ cet sahasāgatas te
vadhūñ ca putrañ ca ruṣā daśāmi (85)

The snake then said, "So be it. I am completely satisfied with you, old lady. You should also worship Sage Durvāsā and offer him good food. I shall now remove the poison from Śrī Rādhā's body and return to Kailāśa. If you wish, you may falsely accuse your daughter-in-law of having some relationship with Śrī Kṛṣṇa; I will not be angry with you for that. But from this day forth, if you ever prevent Her from going here and there, I will be so enraged I will immediately bite your son and daughter-in-law, and they will both die." (84–85)

provāca vidyāvalir ātta-modā
bho gopikā dhatta-mudaṁ mahiṣṭhām
viṣaṁ gṛhītvānta radhād ahīndro
nirāmayābhūd vṛṣabhānu-putrī (86)

Thereafter, Vidyāvali's voice joyfully exclaimed, "O *gopīs*, now you can be supremely blissful! The snake has removed the poison and disappeared, and Vṛṣabhānu-nandinī is completely cured." (86)

udghāṭayām āsa yadā kavāṭaṁ
tadaiva sarvā viviśur gṛhāntaḥ
papracchur etām ayi! kīdṛśī tvaṁ
susthā 'smi tāpo mama nāsti ko 'pi (87)

They opened the door and entered the room. "Rādhā," they asked, "how are You feeling now?"

"I am feeling well," She replied. "I do not feel any burning sensation any more." (87)

vidyāvaler aṅghri-yugaṁ praṇemur
dhanyaiva vidyā tava dhanya-kīrtte
sañjīvya rādhām ayi puṇya-vīthīṁ
dhanyām avindas tava dhanyam āyuḥ (88)

Everyone bowed respectfully at Vidyāvali's feet and said, "O Vidyāvali, all glories to You! You have gained limitless pious credit by restoring Śrī Rādhā's life, and Your life has become completely auspicious." (88)

lalāga karṇe kuṭilā jaratyaḥ
sā prāha kanye kim idaṁ bravīṣi
ekena hāreṇa kim adya sarvā-
laṅkāram asyā adhunaiva dāsye (89)

Kuṭilā whispered in Jaṭilā's ear, "Mother, give Śrī Rādhā's necklace to Vidyāvali as a reward."

"What are you saying, Kuṭilā?" Jaṭilā responded. "Why only a necklace? I will give Her all of Śrī Rādhā's jewellery!" (81)

snuṣe! prasīda sva-kareṇa sarvā-
laṅkāram etāṁ paridhāpaya tvam
vrajeśvarī tvaj-jananī ca śīghraṁ
dāsyaty anekābharaṇāni tubhyam (90)

"Daughter-in-law," Jaṭilā said, "with a happy heart adorn Vidyāvali with all Your ornaments. Your mother and Vrajeśvarī Śrī Yaśodā will soon give You many new ones." (90)

vidyāvale! mac-chapatho na neti
mā brūhyato maunavatī tava tvam
tatas tu rādhā paridhāpayantī
bhūṣāmbarādi-svagataṁ jagāda (91)

"Vidyāvali, my daughter-in-law will personally adorn You with these decorations. Please accept them for my sake; do not say that You cannot accept these gifts." Śrī Rādhā proceeded to use Her

clothes, ornaments and so forth to decorate Śrī Kṛṣṇa, who was disguised as Vidyāvali. As She did so, She thought: (91)

yo māṁ sakhīnāṁ purato 'pi naiva
śaśāka sambhoktum ayaṁ priyo me
śvaśrvā nanānduś ca samakṣam eva
māṁ nirvivādaṁ sama-bhuṅkta bāḍham (92)

"My beloved and I cannot enjoy in front of My *sakhīs*, even though they are as close to Me as My own soul; yet today He has freely enjoyed with Me to His heart's content, right in front of My mother-in-law and sister-in-law! (92)

vāmyañ ca karttum mama nāvakāśo
'bhūvaṁ paraṁ kevala-dakṣiṇaiva
kintv adya vāñchā januṣo 'py apūri
tac-carvitaṁ bhuktam aho muhur yat (93)

"Today I had no opportunity to display My contrary nature (*vāmya-bhāva*); I could only remain in a submissive mood (*dakṣiṇa-bhāva*). But let it be. Today, the desire I have held dear birth after birth has been fulfilled, because today, over and over again, I tasted the *tāmbūla* chewed by My beloved. (93)

pāde nipatyaiva madīya-kāntam
ānīya sākṣāt samabhojayan mām
vadhūṁ tad asyāś caraṇe nanānduḥ
śvaśrvāś ca me bhaktir avicyutā 'stu (94)

"For such a long time I have considered My mother-in-law and sister-in-law to be My enemies, but today they have brought My Prāṇa-kānta, the beloved of My life, to our very house. They have bowed down and worshipped His feet, and they were the cause of Him meeting and even enjoying openly with Me. Because of this, I pray to have firm devotion to their feet. (94)

sambhoga-paścād api tan-nideśāc
chṛṅgāvayāmi priyam agrato 'pi

asyā aye dhanya vidhe numas tvāṁ
vṛttaṁ tavaitat kva nu varṇayāmi (95)

"Today We met each other, and now I am decorating My beloved Prāṇa-vallabha directly in front of My mother-in-law; and on her order as well! O Providence, you are blessed! I offer you My homage and sing your glories. Where and to whom could I possibly narrate this incident that was orchestrated by you?" (95)

vidyāvalīḥ prāha bhaginy ataḥ kim
ārye! tvad-ājñāṁ karavai vadaitat
yā vo gṛhaṁ śīghram ataḥ paran tu
rātrir niśīthād api hy adhikā 'bhūt (96)

"Noble Jaṭilā," said Vidyāvali, "it is already after midnight. Please tell us what you want us to do now. If you have no more instructions, we two sisters should quickly return home." (96)

jaraty avādīd ayi gārgi! vidyā-
valis tathā tvañ ca haṭhād iyatyām
rātrau kathaṁ yāsy atha āḥ sukhena
mamaiva gehe svapitaṁ kathaṁ na? (97)

Old Jaṭilā said, "Gārgī and Vidyāvali, how can you return to your home in the middle of the night? Why do you not happily rest in our house tonight?" (97)

jagāda gārgī jaṭile! tvad-uktam
avaśyam etat karavāva bāḍham
na yāti cittād viṣa-śeṣa-gandha-
sambhāvanā me khala-sarpa-jāteḥ (98)

Gārgī replied, "I will certainly obey your words, because a trace of that deceitful snake's poison is still left in our hearts and has not been completely dispelled. When someone has been bitten by this black snake (*kṛṣṇa-sarpa*), their fever may seem to go down at first, but there is a chance that it may rise again. It is necessary for the patient to remain near the one who is learned in *mantras*." (98)

provāca bāḍhaṁ jaṭilā sa-kanyā
tad adya vadhvā saha puṣpa-talpe
ekatra vidyāvalir iddha-mantrā
sukhaṁ balabhyāṁ svapitu prakāmam (99)

Both Kuṭilā and Jaṭilā said, "So be it. Let Vidyāvali, who is learned in *mantras*, rest happily together with Śrī Rādhā on the flower-bed in the room on the roof." (99)

iddaṁ vilāsa-rasikau rata-sindhū cāru
hillola-khelana-kalāḥ kila tena tuṣṭau
premābdhi-kautuka-mahiṣṭha-taraṅga-raṅge
sakhyaḥ sukhena nanṛtur na virāmam āpuḥ (100)

Śrī Rādhā and Śrī Kṛṣṇa are most adept in relishing divine pastimes. The ingenious, artistic sports They manifest are magnificent waves in the ocean of pure, spiritual amorous love. The *sakhīs* also dance incessantly in this sporting arena in the waves of merriment in the ocean of *prema*. (100)

The Meeting of Śrī Kṛṣṇa Disguised as a Female Singer

The Fourth Mischievous Playful Pastime

rādhā kadācid atimānavatī babhūva
tāṁ na prasādayitum aiṣṭa hariḥ praṣahya
sāmādibhir bahu-vidhair vitatair upāyaiḥ
kaundyā sahātha kim api pratatāna mantram (1)

One day, Śrī Rādhā was in deep *māna* (sulky mood). Although Śrī Kṛṣṇa brought Her gifts, praised Her and tried to pacify Her in every way possible, nothing He did had any effect. At last He went to see Kundalatā, to consult with her privately about what to do. (1)

bhūṣāmbarādi paridhāya vidhāya nārī-
veśaṁ vikasvara pika-svara-mañju-kaṇṭhaḥ
sārddhaṁ tayā mṛdu-raṇan-maṇi-nūpurābhyāṁ
padbhyāṁ jagāma jaṭilā-nilayaṁ nilīya (2)

After discussing the situation with Kundalatā, He disguised Himself as a beautiful young girl. He donned young girl's clothing and jewellery, and assumed a voice so sweet and enchanting that it put the melodious song of the cuckoo bird to shame. In this way, He went with Kundalatā to the house of Jaṭilā, His jewelled ankle-bells tinkling softly as He walked. (2)

ārād vilokya sahasā sahasā sahāliḥ
saundarya-vismita-manā avadan mṛgākṣī
ehy ehi kundalatike! vada vṛttam āśu
kiṁ hetukaṁ gamanam etad abhūd akasmāt (3)

Śrī Rādhā was in the company of Her *sakhīs*. The moment Śrī Rādhā set Her doe-like eyes upon this extraordinarily attractive young woman approaching in the distance with Kundalatā, Her mind became completely enchanted. Smiling, She addressed Kundalatā: "Come, come Kundalatā and tell us right now why you are paying us a surprise visit today. (3)

keyaṁ kutaḥ kim abhidhānavatīti pṛṣṭā
śrī-rādhayāvadad imāṁ prati kundavallī
nāmnā kalāvalir iyaṁ mathurā-pradeśād
atrāgatā śruta-bhavad-guṇa-nāma-kīrttiḥ (4)

gānair girāṁ gurum api prabhaved vijetuṁ
kim vācyam etad avagacchata gāpayitvā
kasmād aśikṣad iyatīm ayi! gāna-vidyāṁ
sākṣāt purandara-guroḥ kva nu tat-prasaṅgaḥ (5)

"And who is this beautiful young woman with you? Where does She come from, and what is Her name?"

"Rādhā," replied Kundalatā, "Her name is Kalāvali. Having heard of Your name, fame and qualities, She has come from Mathurā to meet You. Her expertise in singing surpasses that of even Indra's *guru*, Bṛhaspati. What more can I say? You will only understand what I mean if You hear Her sing."

"My friend, Kundalatā," Śrī Rādhā then asked, "from whom has Kalāvali learned such skill?"

"From Bṛhaspati himself," replied Kundalatā.

"And how did She get the chance to meet him?" (4–5)

satraṁ yad āṅgirasam atra varāṅgi! vṛṣṇi-
puryāṁ vyatanyata nu māthura vipra-varyaiḥ
tarhy eva so 'mara-purāt sahasaitya māsaṁ
vāsaṁ vidhāya paramādṛta ānananda (6)

"Beautiful-limbed Rādhā," replied Kundalatā, "once, when the *brāhmaṇas* of Mathurā were performing a great *āṅgirasa* sacrifice,

Bṛhaspati came there from the abode of the demigods and stayed in Mathurā for one month. He received great honour at that place, and this pleased him immensely. (6)

madhye satāṁ sa hi kadācid agāyad evaṁ
gītaṁ yad etad adadhād iyam āli! sadyaḥ
medhāvatī tad aparedyu raho jagau tat
tena svareṇa bata tair api tāla-tānaiḥ (7)

"Sakhī Rādhā, one day in that respected assembly, Bṛhaspati performed a recital of a celestial song. This song is extremely difficult to sing, but Kalāvali is so astute that amazingly She immediately memorised it, and the next day She sang it with precisely the same complex rhythm and subtle melody as he used. (7)

śrutvā bṛhaspatir aho mama gītam ārāt
kā gāyatīti bahu-vismayavān avādīt
martyo 'py aśikṣad ayi mat-sakṛd-uktito yad
durgaṁ dyu-gānam api vipra! tad-ānayaitām (8)

"When Bṛhaspati heard Her sing, he was filled with amazement and inquired from one of the Mathurā *brāhmaṇas*, 'Who is this young woman who is singing my intricate celestial song? I am astonished! She is a mere resident of this mortal world, and yet She has learnt this song after hearing it only once. Please bring Her to me.' (8)

viprādeśam avāpya gīṣpati-puro yātām imāṁ so 'bravīt
tvām dyāpayitā 'smi dhīmati! parāṁ gāndharva-vidyām aham
medhā te 'nupamā pikāli-vijayī kaṇṭho yadā dṛśyate
naivādṛṅ manu-jeṣu labdha-januṣāṁ no kinnarīṇām api (9)

"On Bṛhaspati's order, the *brāhmaṇa* brought Kalāvali before him. 'Most intelligent of young girls,' said Bṛhaspati, 'Your genius is matchless and Your voice defeats the cooing of cuckoos. How wonderful! I will therefore instruct You in the topmost knowledge of the Gandharvas. Such a fine intelligence and sweet voice cannot be found in the realm of human beings, or even Kinnaras.' (9)

adhāpya māsam iha varṣam api svayaṁ svar-
nītām apāṭhayad imam iyam āśvinānte
prāpyāvanīṁ madhu-purīm agamad vraje hyaḥ
sāyaṁ tathādya tu tavāgrataḥ āgatā 'bhūt (10)

"Bṛhaspati instructed this girl for the duration of his month's stay in Mathurā. Then he took Her with him when he returned to the heavenly planets and taught Her there for yet another year. She returned to the Earth planet at the end of the month of Āśvina, and came to Mathurā only yesterday. Now, today at dusk, She has come before You here in Vraja." (10)

tad gīyatāṁ kim api bhāvini kaṁ nu rāgaṁ
gāyāni mālava-hima-praṇaya-pradoṣe
kaṁ vā svaraṁ su-mukhi! ṣaḍ-jam atha śrutiṁ vā
kāṁ tasya vacmi catasṛṣv iti cādiśa tvam (11)

Upon hearing Kundalatā's story, Śrī Rādhā said, "O Bhāvini (beautiful lady), sing something for Me."

"Vṛndāvaneśvarī," replied Kalāvali, "which *rāga* would You like to hear Me sing?"

Śrī Rādhā replied, "It is twilight, so You may sing a *mālava rāga*."

"Sumukhi (beautiful-faced one), in which melody should I sing?"

"Please sing in *ṣaḍaja*," replied Śrī Rādhā.

Kalāvali then asked, "Rādhā, in which of the four different *śrutis* of that melody will I sing?" (11)

kaṇṭhe śrutir na tava vāta-kaphādidoṣā
śuddhā bhaviṣyati kadāpi vinaiva vīṇām
tad-rāga-tāla-gamaka-svara-jāti-tāna-
grāma-śriyā madhuram ātanu gītam ekam (12)

"O beautiful one," replied Śrī Rādhā, "if one has a bodily disorder in which the *kapha* or *vāta* in the throat is out of balance, it is not possible to sing purely. In the same way, it is not possible to sing pure notes without the backing of a *vīṇā*. Nonetheless, I would like to hear

You sing a sweet song full of the various attributes of music such as scale (*rāga*), rhythmic cycles (*tāla*), musical notes (*svara*), ornaments (*gamaka*), the particular class of *rāga* (*jāti*), improvised variations (*tāna*) and the Vedic system of melody (*grāma*)." (12)

rādhe! vinaiva bhavatīm iha gāna-vidyāṁ
jānanti kāḥ kalayatā 'militāḥ śrutīs tāḥ
procyettham ātanuta keky-ali-vṛnda-nindi-
tānā-nanā-tanana-rīti surīti-gānam (13)

"Rādhā," said Kalāvali, "who in this universe is as expert in music and song as You are? I can only sing simple melodies. Please listen." Saying this, Kalāvali began to sing, "*Tā nā na nā ta na na ṛ*," in such a beautiful voice that She put to shame both the peacocks and the bumblebees. (13)

ādau priyāli-vitater nayanāśru-nadyaḥ
sasrus tataḥ sthagitatāṁ yayur eva madhye
antya-kṣaṇe tu kara-kopalatām avāpya
petuṣ ṭhanaṭ-ṭhanad iti kṣiti-pṛṣṭha eva (14)

When Śrī Rādhā's dear *sakhīs* heard Kalāvali's sweet singing, rivers of tears flowed from their eyes. As the song progressed, their rapture and enchantment became such that their tears even stopped flowing. Then, at the song's completion, those tears pattered to the ground like a shower of small stones. (14)

tasyāḥ kaṭhoratara-mānajuṣas tu citta-
hīropalaṁ dravam avāpa yadaiva sadyaḥ
sāścaryam ākhad ayi hanta! kalāvale tvad-
gānaṁ sudhāṁ sura-purasya tiraskaroti (15)

Śrī Rādhā's heart had become as hard as a diamond because of Her *māna*, but now it was melting, and this surprised Her. "Devī, Kalāvali," She said, "Your song is so sweet it far surpasses the sweetness of the nectar of the demigods. (15)

tvādṛg jano yadi mamāstika eva tiṣṭhed
bhāgyāj janus tad akhilaṁ saphalī-karomi
nandātmajo yadi punaḥ śṛṇuyād guṇan te
kaṇṭhād bahir na hi karoti tadā kadāpi (16)

"If only someone with Your skills would always stay with Me. Oh, then I would be so fortunate! Only then would My entire life become successful. But listen, Devī, if the son of Nanda Mahārāja hears of Your singing, He will certainly always wear You as an ornament around His neck." (16)

abruta kundalatikā na vadaitad etāṁ
sādhvīṁ tvam eva nija-kaṇṭha-taṭīṁ nayaināṁ
naivānyathā kuru tatas tu parārddha-niṣkaṁ
ditsuḥ sukhena parirabdhūm iyeṣa rādhā (17)

karṇe lalāga lalitā 'tha vimṛśya subhrū
rūce bravīṣi vara-varṇini satyam etat
sammānanaṁ samucitaṁ na hi niṣka-dānāt
syāt tena sarva-vasanābharaṇāni dāsye (18)

"Rādhā," Kundalatā said, "among women, Kalāvali is the very epitome of virtue, so do not speak to Her like this. You should personally embrace Her; don't do anything else." Śrī Rādhā then stepped forward to embrace Kalāvali and to present Her with a precious necklace, but Lalitā whispered in Śrī Rādhā's ear, "Rādhā, who is this person You are about to embrace? It is none other than that wicked and deceitful lover of Yours in the guise of a lovely woman."

"My dear friend Lalitā," Śrī Rādhā replied out loud, "you give supremely valuable advice. Indeed, after careful conideration you are speaking the truth. I was going to express My appreciation by simply presenting Her with a necklace, but that would not show Her proper respect. I shall therefore present Her with all sorts of jewelled ornaments and fine garments." (17–18)

tad rūpa-mañjari! mad-agrata eva yūyaṁ
citrāmbarāṇi paridhāpayata prayatnaiḥ
udghātya samprati-purātana-kañcukaṁ drāṅ
navyaṁ samarpayata tuṅga-kuca-dvaye 'syāḥ (19)

Śrī Rādhā then turned to Rūpa-mañjarī and said, "O Rūpa-mañjarī, carefully dress Kalāvali right before Me in a bright new outfit of many colours. Take off Her old bodice, and quickly cover Her raised breasts with a new one." (19)

kaundy abravīt sumukhi! nodghaṭayāṅgam asyāḥ
saṅkocam āpsyati paraṁ bhavad agra eṣā
tad dehi yad yad ayi ditsasi sarvam eta
gatvā sva-dhāma paridhāsyati na tv ihaiva (20)

Kundalatā promptly spoke up. "Beautiful-faced Rādhā," she said, "please do not take off this beautiful young girl's clothes, for She will feel shy and embarrassed in front of You. Just present Her with whatever You want to give Her, and let Her take it home to try on there." (20)

na strī-sadasy api bhiyaṁ kurute hriyañ ca
strīti prasiddhir adhikā sakhi! sarvadeśe
ānanda-vartmani kathaṁ na yiyāsasi tvaṁ
saṅkoca-kaṇṭakam ihārpayasi svayaṁ kim (21)

"Sakhī Kalāvali," said Śrī Rādhā, "everyone knows that women never feel bashful or fearful when there are only other women around. Tell Me, are You not creating the thorny obstacle of shyness on this very happy occasion?" (21)

rādhe! na mālya-vasanābharaṇādi kiñcid
aṅgī-karomi kim u gāyaka kanyakāham?
tvañ cet prasīdasi sakṛt parirambham ekaṁ
dehy ehi māṁ na dhana-gṛdhnu mavehi mugdhe (22)

"Oh, Rādhā," Kalāvali said, "I will not accept any garlands, clothes or ornaments. Naive girl, I am not the daughter of a singer! If You are

pleased with Me, then only once give Me the wealth of Your embrace. Do not think I am greedy for any other treasure." (22)

vāmyaṁ kim atra kuruṣe paridhehi sādhu
no ced balād api vayaṁ paridhāpayāmaḥ
ekā tvam atra śataśo vayam ity atas te
svātantryam astu katham ity avadhehi mugdhe (23)

"Oh, *sakhī*," Śrī Rādhikā then replied, "why are You so contrary? Why do You refuse My offer? Please put on these fine garments and jewelled ornaments. If You do not comply willingly, I will dress You Myself by force. Look, You are alone, and I have hundreds of *sakhīs* with Me. Silly girl, I warn You not to act so independently before Me. I am telling You, just be careful!" (23)

dve skandhayor dadhatur añcalam agrato 'syāḥ
pṛṣṭhe vyamocayata kañcuka-bandham ekā
vakṣaḥ-sthalād apatatāṁ subṛhat-kadamba-
puṣpe tadā sapadi karttita-kiñcid aṁśo (24)

Having said this, Śrī Rādhā ordered the *sakhīs* to dress Kalāvali in the new bodice. Two *sakhīs* in front of Kalāvali firmly seized the veil on Her shoulders, while another *sakhī* went behind Her to unfasten Her bodice. As the bodice loosened, two very big *kadamba* flowers, each somewhat flattened on one side, slipped out and fell to the ground. (24)

kiṁ hanta kiṁ patitam etad ayīti pṛṣṭā
dāsyo 'khilā jahasur eva sa-hasta-tālam
labdhāvaguṇṭhana-paṭī yadi jihrati sma
pṛṣṭhī-cakāra tam atho vṛṣabhānuputrī (25)

"Aha!" cried Śrī Rādhā. "What has fallen out of Her bodice?!" Rūpa-mañjarī and all the other maidservants clapped their hands with glee, and then shyly covered their laughing moon-like faces with their veils. Vṛṣabhānu-nandinī Śrī Rādhā turned Her back on Śrī Kṛṣṇa and sat down. (25)

ālī-kulasya sudurāvara eva vaktre
vastrāvṛto 'py ajani sa-svana eva hāsaḥ
rādhāpy adhān nibhṛtam asvanam eva hāsyaṁ
kṛṣṇaś ca kundalatikā ca jahāsa paścāt (26)

When the *sakhīs* saw what Śrī Kṛṣṇa had done, they tried to suppress their mirth by holding their veils over their mouths. Unable to control themselves, however, they burst into loud peals of laughter. Without uttering a word, Śrī Rādhā also joined in, and at last, so did Śrī Kṛṣṇa and Kundalatā. (26)

mūrtto hāsya-raso muhūrttam abhavat svādyas tataḥ procire
sakhyo hanta! bṛhat-kadamba-kusume dhanye yuvāṁ bhū-tale
dhūrtte prāpita-kaitave api punar niṣkaitave antato
bhūtvā hāsya-rasāmṛtābdhim anu ye sarvā nidhattaḥ sma naḥ (27)

Then, the personified form of the transcendental mellow of laughter (*hāsya-rasa*) manifested for a moment in their midst, for everyone's supreme enjoyment. The *sakhīs* began to address the two *kadamba* flowers, saying, "O great big *kadamba* flowers, of everyone on the face of this Earth, it is you who are truly blessed. You are not usually duplicitous, but you have become so by your association with this cunning person. As flowers of a tree, you know no cunning. But now that you are in the hands of this cheater, you are showing such shamelessness that you have assumed the form of a young girl's breasts. We are all drowning in an ocean of the nectar of laughter because of you." (27)

bho bhoḥ kundalate! kva te sahacarī lajjā na sā dṛśyate
pātālasya tale mamajja salile sā kundavallyā saha
tucchāyaiva bhavāmi hanta vigata-cchāyātra vaḥ kiṁ bruve
tad yuṣmad-vadaneṣu nṛtyatu girāṁ devī yatheṣṭaṁ muhuḥ (28)

The *sakhīs* asked Kundalatā, "Oh, Kundalatā, where has your companion Bashfulness gone now?"

"She and Kundalatā have both drowned in the depths of the water of Pātāla-loka," said Kundalatā. "You cannot see her now."

"If Kundalatā and her *sakhī* named Bashfulness have drowned and passed away, then who are you?" they asked .

"Oh, I am only her shadow."

"But if Kundalatā has departed, how can we see her shadow?" the *sakhīs* persisted.

"I have nothing to say," said Kundalatā. "May the goddess of speech dance upon your tongue." (28)

premā gīṣpati-śiṣyayā saha sadā sat-saṅga ājanmato
mithyā-vāṇ na hi jihvayā paricitā sādhvīḥ sva-dharmaṁ muhuḥ
adhyāpyātanu karma kārayasi te khyātir vraje bhūyasī
nādyā 'bhūt tava vāñchitaṁ yadiyatī kāpi vyathā sahyatām (29)

Lalitā then spoke. "Kundalatā, your love for Bṛhaspati's disciple and your good association with Her has been increasing steadily since your childhood. There is no trace of a false statement on Your tongue. Your glories are heard again and again throughout Vraja, and it is proclaimed that you instruct chaste girls in their own righteous activities. Thus you perform great deeds on behalf of Kāmadeva. Unfortunately, your desire was not fulfilled today, and consequently you have to tolerate great pain. (29)

ānītā vividha-prayatna-racitā vidyā 'tidūrād guror
vikretuṁ sudhiyā tvayā 'dya rabhasād ālī-sadasyāpaṇe
vikrītā na hi sābhavat punar aho hāsyāspadī-bhūtatāṁ
prāptā drag aśu bhakṣaṇaḥ sa hi yadāyātaṁ bhavadbhyām iha (30)

"Sakhī Kundalatā, how supremely intelligent you are. Today you proudly came to our assembly from far away and have with great endeavour tried to sell this knowledge you received from your '*guru*'. But alas, you have not been able to sell your knowledge, and instead you have quickly become a laughing stock. Maybe you came at an inauspicious time." (30)

atrāpaṇe drutam imāṁ lalite 'dya vidyāṁ
vikrīya vāñchitam ahaṁ yadi sādhayiṣye
tat kañcukīṁ vitarasīha na ced dadāmi
tubhyaṁ sva-kañcukam ahaṁ kriyatāṁ paṇo 'yam (31)

Śrī Kṛṣṇa responded, "Lalitā, I can easily sell this knowledge in the market place of the *sakhīs* and fulfil My desires. Now give Me that bodice, or I will dress you up in it." (31)

śuṣkaṁ prasūnamayi korakatāṁ na gacchet
prāṇe gate na khalu ceṣṭata eva dehaḥ
dambhī kathaṁ vidita-tattva upaiti pūjāṁ
svāmin! mṛṣā pratibhayā na malaṁ prayāhi (32)

When Lalitā heard this, she said, "O king of rogues! Can a dried-up flower become a fresh bud? Can a body function after its life-airs have left it? Who will continue to worship a proud and deceitful person once his deceit has been revealed? Oh, Svāmī, do not take part in this disgraceful event by exercising Your talents in lying." (32)

kṛṣṇaḥ sva-vakṣasi puna kusuma-dvayaṁ tad
dhṛtvā jagāma jaṭilā-gṛham eva sadyaḥ
soccaiḥ svaraṁ bhuvi nipatya tathā ruroda
yenākulaiva jaṭilā muhur āpa khedam (33)

Śrī Kṛṣṇa picked up the two *kadamba* flowers. Putting them back on His chest as false breasts, He went to Jaṭilā's quarters. There He fell to the ground, wailing loudly. This distressed Jaṭilā and she repeatedly expressed her concern. (33)

kā tvaṁ, rodiṣi kiṁ kuto 'si, kim abhūt te vipriyaṁ putri tat
sarvaṁ brūhi vimṛjya locana-jala-klinnaṁ mukhāmbhoruham
hā hā hanta bhavāmi bhāgya-rahitā dhiṅ me janur dhik tanuṁ
dhiṅ māṁ dhig dhig iti pravṛddha-davathuḥ prace 'rddham
arddhaṁ vacaḥ (34)

"Who are You, my daughter? Where have You come from? Why are You crying? Has someone harmed You? Wipe the tears from Your lotus-face and tell me everything."

Trembling, Kalāvali told Her sad story in a faltering voice. "O noble lady. Alas, alas, how unfortunate I am! Fie upon My body. Fie upon My very birth. Hundreds upon hundreds of curses have fallen upon My head. (34)

vāso me vṛṣabhānu-bhūpa-nagare śrī-kīrttidāyāḥ svasuḥ
kanyāhaṁ saha rādhayā sama sadā saṁprītir ābālyataḥ
āyātā 'smi cirād ahaṁ nija-gṛhāt tāṁ draṣṭum utkaṇṭhayā
sā māṁ naiva vilokate na vadati premnā na cāliṅgati (35)

"I reside in King Vṛṣabhānu's town, and I am the daughter of Kīrtidā's sister. I have had a close, loving relationship with Rādhā since My childhood. I came from My home, eagerly looking forward to meeting Her again after a long time. Alas! Rādhā will not so much as glance My way, what to speak of embrace Me with love and affection. (35)

māṁ dṛṣṭvā smayate na naiva kuśala-praśnaṁ karoty ādarāt
tat prāṇair mama kiṁ prayojanam imāṁs tyakṣyāmy ahaṁ tvat-puraḥ
ārye! tvaṁ vimṛśāvadhāraya kadā ko me 'parādho 'bhavat
tāṁ tvaṁ pṛccha muhuḥ pradāya śapathaṁ sā me kathaṁ kupyati (36)

"When She saw Me, She would not smile sweetly at Me, not even once. Nor was She attentive to even once inquiring about My well-being. What is the use of My staying alive? I shall give up My life right now before you. Noble lady, please try to recall whether you know of any offence I have committed against Śrī Rādhā. And please ask Her again and again why She is angry with Me." (36)

vatse! samāśvasihi ko 'pi na te 'parādho
gacchāmi sarvam adhunaiva samādadhāmi
taṁ snehayāmi bhavatīṁ parirambhayāmi
saṁlāpayāmi rajanīṁ saha śāyayāmi (37)

Upon hearing Kalāvali's pitiful speech, Jaṭilā said, "O daughter, calm down and do not be afraid. You have not committed any offence. I am going to settle this right now. I will arrange that Rādhā soon gives You all Her love and affection. I will see to it that She embraces You and talks to You. And what is more, this very night You will both rest together on the same bed." (37)

ity uktvā sahasā snuṣālayam agād dṛṣṭvālipālīḥ puraḥ
prāvocal lalite! kim īdṛg abhavad vadhvāḥ sva-bhāvo 'dhunā
tasyās tāta-purād iyaṁ sva-bhaginīṁ tāṁ draṣṭum utkaṇṭhayaiv
āgāt sā katham atra sa-praṇayam āśvenāṁ na sambhāṣate (38)

With these words, Jaṭilā burst into her daughter-in-law's quarters. Seeing the *sakhīs* there, she turned to Lalitā and said, "Lalitā, why is my daughter-in-law in such a contrary mood today? Her own cousin-sister has come from Her father's town, eager to see Her, but She is neglecting Her. Why will She not speak kindly to Her?" (38)

paśyaiṣā nayanāśru-sikta-sicayā khinnā 'smad antarmahā
kāruṇyaṁ janayaty ataḥ su-carite! sād-guṇya-pūrṇe snuṣe
enāṁ sādhu pariṣvajasva kuśalaṁ pṛccha priyaṁ kiñcana
bruhyasyā hṛdaya-vyathāpasaratu prīṇīhi māṁ prīṇaya (39)

Jaṭilā then addressed Śrī Rādhā, "O Sucaritā (girl of good conduct), O my daughter, You are full of good qualities. My dear daughter-in-law, just look. This unhappy girl's clothes are wet from Her tears. My heart is filled with deep compassion for Her. Remove the pain from Her heart: embrace Her properly, ask Her about Her well-being, and speak to Her affectionately. Make Her happy as She was before, and then I will also be satisfied." (39)

ārye! yāhi gṛhaṁ yathā ''diśasi tat kurve sukhenādhunā
śeṣvai tāvati bālikā-jana-vṛthā-vāde svayaṁ māpata
bālālyaḥ sadṛśo 'lpa-buddhi-vayaso 'bhīkṣa-prasākrudhas
tāsu tvādṛg apāra-buddhir atulā pramāṇikī kiṁ patet (40)

"Mother-in-law," replied Śrī Rādhā, "I shall certainly follow your instructions, so please return to your quarters and rest happily. It does not befit you to become involved in the petty quarrels of young girls. All young *sakhīs* are the same; their age is small and so is their intelligence. They swing between quarrel and mutual affection from one moment to the next. Your intelligence, on the other hand, is unsurpassed, and you are highly authoritative. Is it appropriate for you to become involved in these childish quarrels?" (40)

uttiṣṭha mā vada paraṁ mama mūrdhna eva
datto mayā śapatha śmāśru-gale gṛhāṇa
ātma-svasāram anayā saha bhuṅkṣva śeṣva
mā bhindhi me guru-janasya nideśam etat (41)

"O daughter-in-law, say nothing more," Jaṭilā said. "Stand up and immediately embrace Your sister. Have Your meal together and then take rest together. I am Your senior and elder, so do not disobey my order." (41)

ārye! sa-prauḍhi mām ādiśāsi yadi tato vacmi satyaṁ yad eṣā
prāvocat kundavallīṁ kaṭutaram adhikaṁ duḥsahaṁ tena kopāt
nāsyāḥ vaktraṁ viloke yadi punar adhunā seyam asyāṁ prasīdet
tarhy evāhaṁ prasannā diśasi yad akhilaṁ tat karomy eva bāḍham (42)

"O mother-in-law," replied Śrī Rādhā, "you have instructed Me with firmness and seriousness; but before I obey your order, please hear one thing. This girl has spoken harshly to Kundalatā, and that is why I feel so indignant that I do not even want to look at Her. If She makes up with Kundalatā, then I will also be satisfied; and I will certainly do as you have told Me." (42)

ārye! vakti mṛṣā snuṣā tava na mām eṣā kaṭu-vyāharan
nāpy asyai kupitā 'smi tāṁ prati tataḥ provāca rādhā sphuṭam
kiṁ mithyā vadasīha kupyasi na ced asyai prasīdasy alaṁ
kaṇṭha-grāham iyaṁ tvayādya rabhasād āliṅgyatām agrataḥ (43)

"O noble lady," Kundalatā said, "your daughter-in-law is lying. Kalāvali has not spoken harshly to me, and I do not feel angry towards Her at all."

Śrī Rādhā boldly said to Kundalatā, "How can you lie in front of My mother-in-law? If you are not angry with Kalāvali, and if you are really happy with Her, then embrace Her now for us all to see." (43)

tūṣṇīṁ sthitāṁ sapadi kundalatāṁ vilokya
prāha sma sapratibham eva tadā mṛgākṣī

ārye! parāmṛśa ciraṁ katarābravīn nau
mithyeti tāṁ paribhavasya vidhehi pātrīm (44)

Upon hearing Śrī Rādhā's words, Kundalatā fell silent. When doe-eyed Śrī Rādhā saw this, She immediately spoke the following clever words: "Mother-in-law, you please decide which of us is lying, and then reproach that one. (44)

etāṁ yad atra na pariṣvajate sa-harṣaṁ
tat kopa-liṅgam iha kaḥ khalu saṁśayaḥ syāt
vṛddhā 'vadan mama vadhūr iha vakti satyam
antaḥ prasīdati na kundalatā yad asyām! (45)

"Surely, if Kundalatā is not delighted to embrace this pretty young girl, there must be something wrong. She must be angry with Her. Who could doubt that?"

"My daughter-in-law is speaking the truth," the old woman said. "Kundalatā, why don't you forgive Kalāvali and be pleased with Her? (45)

yena prasīdasi tad eva karomi kaundi
mānyā 'smi te 'dya racitā 'ñjali rasmi tubhyam
vīkṣyaiva man-mukham imāṁ parirabdhum esi
nātaḥ paraṁ vada ha hā śapatho mamātra (46)

"Oh, Kundalatā, I will do whatever it takes to make you happy with Kalāvali. Now listen to me. I am your worshipable superior, but I am begging you with folded hands to embrace this girl before my eyes. Do not say another word. Aah! For this end I take an oath upon my head!" (46)

āryā dadāti śapathaṁ na vibheṣyato 'pi
kā dhīr iyaṁ tava tad ehi pariṣvajasva
ity ālayaś ca jaṭilā-kuṭile ca dhṛtvaiv
āliṅgayan bata mitho hari-kundavalyau (47)

When Kundalatā made no move to embrace Kalāvali, the *sakhīs* called out, "O Kundalatā, are you not afraid of this good woman's

oath? Just see! What kind of intelligence do you have? Just embrace Kalāvali right now." Saying this, Jaṭilā, Kuṭilā and all the *sakhīs* caught Kundalatā and forced Her to embrace Śrī Hari in His disguise as Kalāvali. (47)

vṛddhā tadā kila na bheda-bhaviṣyad ārād
ālī-tater hasa-raso na virāmam aiṣyat
tāś cela-ruddha-vadanās tad api prahāsaṁ
niḥśabdam eva vidadhuś ca dadhuś ca modam (48)

If old Jaṭilā had not been present, the *sakhīs* would not have been able at all to stop themselves from plunging into *hāsya-rasa*. As it was, they just covered their faces with their veils and drowned in silent blissful laughter. (48)

vṛddhā vadhūm atha jagāda nija-svasāraṁ
brūhi priyaṁ parirabhasva ca nirvivādam
ity ātmāpāṇi-vidhṛtau drutam eva rādhā-
kṛṣnau mitho 'tiparirambham avāpayat tau (49)

Thereafter, the old woman told Śrī Rādhā, "Daughter-in-law, now You should speak lovingly with Your sister and warmly embrace Her." Jaṭilā suddenly caught Śrī Kṛṣṇa with one hand and Śrī Rādhā with the other, and drew Them together in the snare of a tight embrace. (49)

harṣāśru-bindu-nikaraṁ nudataṁ pratisva-
celena bhoḥ sukhayatañ ca mitho bhaginyau
sambhujya kiñcana sukhena kṛtaika-talpa-
svāpe dṛḍha-praṇayato nayataṁ tri-yāmām (50)

"O sisters," she told Rādhā and Kṛṣṇa, "I see that You are crying from the bliss of Your embrace. Now share Your mutual happiness by using Your cloth to wipe away each others' tears. After that, go and happily enjoy a meal together, and then very affectionately spend the night with each other." (50)

vṛddhā jagāma śayituṁ nija-geham ārāt
kṛṣṇaḥ pragalbhataratāṁ dadhad ākhyad ālīḥ
vidyāṁ vigītata-matāṁ gamitām api drāg
vikrīya vāñchitam avindam ato jitāḥ stha (51)

Having said this, the old woman left to take rest in her chambers some distance away. Śrī Kṛṣṇa then spoke to the *sakhīs* even more boldly and arrogantly than before: "Look, *sakhīs*, you thought that this knowledge of Mine was contemptible, but I have quickly sold it and thus attained the result I desired: victory over you all." (51)

bhrātar vadhūr yad iha bhoḥ samabhoji tasmād
adyaiva vāñchitam alambhi jayaś ca bhūyān
setur yadi truṭita eva tad-ārddha-bhuktā
naivāstv iyaṁ bhavatu pūrṇa-manorathaiva (52)

"O king of all gallants," Lalitā said, "You have indeed achieved Your desired result by enjoying Kundalatā, who is your own sister-in-law, and thus You have gained the greatest victory. Now that the rules of social conduct are broken, why keep Kundalatā only half-enjoyed? Why not fulfil all her inner desires?" (52)

bhrātrāpi śuddha-manasā bhaginī sutāpi
pitrā 'tra kiṁ na parirabhyata eva loke
yuṣmākam ānakha-śikhaṁ smara-bhāva eva
tīvras tad-ātma-samam eva jagac ca vettha (53)

Kundalatā said, "Lalitā, cannot a brother embrace his sister with a pure heart, or a father his daughter? Your whole body is burning from head to toe with intense amorous desire, so you think that everyone else in the world burns with that same desire." (53)

ity uktavaty atiruṣeva nivedya kunda-
vallī bahir-bhavanam eva yadādhyatiṣṭhat
tasyāḥ prasādana-kṛte niraguś ca sakhyas
tatraika eva kusumesur apād yuvānau (54)

Saying this, Kundalatā left the room, as if full of anger. All the *sakhīs* followed her to try to pacify her. The only one left inside was the flower-archer Cupid, who engaged in protecting the youthful Couple, Śrī Rādhā-Kṛṣṇa. (54)

subhrū-vibhaṅga-kuṭilāsya-saroja-sīdhu-
mādyan madhu-vrata-vilāsa-susaurabhāni
samprāpya jāla-vivareṣu jughūrnur eva
preṣṭhālayaḥ pratipadaṁ pramadormi-puñjaiḥ (55)

iti śrila-viśvanātha-cakravarti-pāda-viracitaḥ
śrī-śrī-camatkāra-candrikāḥ sampūrṇaḥ

From outside, Śrī Rādhā's dear *sakhīs* peeped in through the patterned, latticed windows and inhaled the beautiful fragrance of the amorous pastimes of Madhusūdana Śrī Kṛṣṇa. He Himself was intoxicated by drinking the honey of Śrī Rādhā's frowning lotus-face, which was decorated with arched eyebrows. The *sakhīs* felt themselves falling deeper and deeper into the waves of an ocean of bliss. (55)

Thus ends the *bhāvānuvāda* of the *Śrī Camatkāra-candrikā* of Śrīla Viśvanātha Cakravartī Ṭhākura by Śrīla Bhaktivedānta Nārāyaṇa Mahārāja.